and is interchanged—(*a*) with the softer ones ג (see p. CL, A); and also י, as יָשַׁר and כָּשֵׁר (compare also יָשִׁישׁ and ܫܝܫܐ an old man).—(*b*) with the harder palatal ק; see דָּכַךְ and דָּקַק; רָכַךְ and רָקַק; תָּכַן and תָּקַן; כָּבַר and קָבַר, and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskiæ, p. 196. It more rarely passes into the somewhat harsher gutturals ח (خ) and ע (غ), as חֹלֶד, خلد, كلد a mole; כְּבָר and חָבוֹר the river Chebar; חָרִיץ كريص cheese; כְּפִיר, عفر, غفر a young lion, כָּתַר and עָתַר to surround.

כָּ, before monosyllables and barytones often כָּ (Lehrg. § 151, 1); with suff. כָּהֶם, כָּהֵם, כָּכֶם (with the other pers. pronouns there is put כָּמוֹ, כְּמוֹ, which see).

(A) adv. of quality, abbreviated from כֵּן (like אַךְ for אָכֵן and the like, see Hebr. Gramm. § 100, ed. 10);—(unless it be preferred to regard the adverb כְּ as having sprung from כִּי properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beschaffen), like ὡς from the relative ὅ, also ὅσον, οἷον adv. from the relatives ὅσος, οἷος; *ut, uti*, from ὅτι. If this etymology be adopted the *power* of the word would be *properly* relative, and the signification A, 2 must stand first.)

(1) demonst. pron. *thus, so, in this manner*, Gr. ὥς. Hence repeated כְּ...כְּ *as...so; how...thus;* when two things are compared with each other (old Germ. so...so, for the common wie...so). Lev. 7:7, כַּחַטָּאת כָּאָשָׁם "as the sin-offering, so the trespass-offering;" Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus... how*, Gr. ὥς...ὡς; Gen. 44:18, כָּמוֹךָ כְּפַרְעֹה "so art thou, as Pharaoh;" Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam;* Lev. 24:16, "all the congregation shall stone him כַּגֵּר כָּאֶזְרָח as well the foreigners as the natives;" Deu. 1:17; Eze. 18:4; *how great, so great, quantus, tantus; qualis, talis* (ὅσος, τόσος· οἷος...τοῖος); Josh. 14:11, כְּכֹחִי אָז כְּכֹחִי עָתָּה "as great as my strength was then, so great is my strength now;" 1 Sam. 30:24; *as soon as...so* or *then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. ὡς...ὥς, Il. i. 512. More fully expressed כְּ...כֵּן Ps. 127:4; Joel 2:4; also in the later [?] Hebrew כְּ...וְכְ Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. *in what way, how*, auf welche Weise, after the verb יָדַע (as elsewhere אֵיךְ Ru. 3:18); Ecc. 11:5, "as thou dost not know what is the course of the wind, כַּעֲצָמִים בְּבֶטֶן הַמְּלֵאָה and how the bones (grow) in the pregnant womb, so," etc.

(3) indefinitely, *in some way, some measure* (einigermaaßen), hence, when numbers, or measure of space or time are expressed in round numbers *about*, Gr. ὡς (ὡς πεντήκοντα), ὡσεί, ὅσον; German ungefähr, etwa. 1 Ki. 22:6, כְּאַרְבַּע מֵאוֹת אִישׁ "about four hundred men." Ex. 12:37; Ruth 2:17, כְּאֵיפָה שְׂעֹרִים "about an ephah of barley." Nu. 11:31, כְּדֶרֶךְ יוֹם "about one day's journey." Ruth 1:4, כְּעֶשֶׂר שָׁנִים "about ten years."—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, כַּחֲצֹת הַלַּיְלָה "about midnight." Ex. 9:18, כָּעֵת מָחָר "to-morrow about this time." Dan. 9:21, כְּעֵת מִנְחַת עָרֶב "about the time of the evening sacrifice." (In these examples כְּ may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) *as, like, as if*, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, "thy teeth (are) כְּעֵדֶר הָרְחֵלִים like a flock of sheep." Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, "for Gibeon was a great city, כְּאַחַת עָרֵי מַמְלָכָה like one of the royal cities," i. e. "as great as one of those cities"); or of time (Job 10:5; Ps. 89:37, כִּסְאוֹ כַשֶּׁמֶשׁ "his throne shall stand like the sun," i. e. as long as the sun shall shine; compare Ps. 72:17); or of lot (compare הָיָה כְ to experience the same as—p. CCXXII, A, and נָתַן כְּ under the word נָתַן); often used in such a manner that what is called a third comparison is added, Job 34:7, "who is like Job, (who) drinketh iniquity like water?" Specially should be noted—(*a*) A substantive with כְּ prefixed signifies *that which is like this thing*, a thing or person similar thereto, Dan. 10:18, כְּמַרְאֵה אָדָם "(an appearance) like the appearance of a man, (something) like a human form," (etwas) wie eine Menschengestalt. Deut. 4:32, "has there been כַּדָּבָר הַגָּדוֹל הַזֶּה anything like this great thing?" Gen. 41:38, הֲנִמְצָא כָזֶה אִישׁ "can we find (a man) like this man?" such a man So כָּאֵלֶּה, כָּזֶה may often be rendered in Latin, *talis, tale, talia*, Jud. 13:23. Isa. 66:8, מִי שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה "who has heard such a thing, who has seen such things?" Job 16:2; also כָּזֹאת (what) is *like this, the same, in like manner*, Jud. 8:8; 2 Ch. 31:20. כָּזֹה וְכָזֶה *such and such, so and so*, Jud. 18:4; 1 Ki. 14:5; כָּזֹאת וְכָזֹאת id. 2 Sam. 17:15.—(*b*) כְּ may be added pleonastically to verbs of similitude, נִמְשַׁל כְּ like the Germ. ähnlich seyn wie jem.—

(c) **As to the article being frequently put after כְּ denoting comparison, see above, ה art. 2, *c*, p. CCXII, A.**

(2) *according to, after, secundum* (κατά), denoting agreement with some rule, standard, or model. Gen. 1:26, כִּדְמוּתֵנוּ "according to our likeness." 4:17, "and he called the name of the city כְּשֵׁם בְּנוֹ חֲנוֹךְ after the name of his son Enoch." Joshua 6:15, כַּמִּשְׁפָּט הַזֶּה "after this manner." 2 Ki. 1:17, כִּדְבַר יְהוָה "according to the word of the Lord." 1 Sa. 13:14, אִישׁ כִּלְבָבוֹ "a man according to his heart," as it pleases him. Ps. 7:18, "I will praise Jehovah כְּצִדְקוֹ "according to his righteousness," i.e. even as, according to the degree that his righteousness demands; 2 Sa. 3:39; Jer. 17:10; Pro. 24:12. Compare כְּיַד according to the hand of, i.e. bounty, under יָד let. *cc*. Also in this signification in the apodosis there follows כֵּן. Gen. 6:22, כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה.

(3) from its adverbial use above explained (A, No. 3), arises that usage of this particle in which it becomes a mere *particle of time*, like the Germ. um, in the phrase um drey Uhr, which, not only means about three o'clock, but also three o'clock itself. So כִּתְמוֹל שִׁלְשׁוֹם = תְּמוֹל שִׁלְשׁוֹם *yesterday, and the day before yesterday*, formerly, 1 Sa. 14:21; 21:6; כְּהַיּוֹם, כַּיּוֹם *to day, at this time, now* (see יוֹם lett. *d. e*); כְּרֶגַע at one moment, Nu. 16:21; כִּמְעַט for a little while.

(4) On the other hand, from the idea of *likeness*, there arises a singular idiom, which no one as far as I know has rightly explained, although common to Gr. and Latin, as well as to Hebrew; this idiom is that, when כְּ stands before predicates expressing quality, it denotes any thing to be *so, as much as possible*, and therefore *to be so in a very high degree*. (Caph *veritatis* was the name formerly given to this by grammarians, it might be more correctly called *Caph intensitive.*) The Greeks and Romans use in this sense the particles ὡς, ὅσον, *quam* prefixed to the superlative, ὡς βέλτιστος, ὡς τάχιστα, ὅσον τάχιστα, *quam excellentissimus, quam celerrime*, but also, more rarely to the positive, ὡς ἀληθῶς, Germ. wie (nur irgend möglich) wahr, so wahr als möglich, ὡς μνημονικὸς ὁ Κῦρος (it is wonderful what a memory Cyrus had). Xen. Cyrop. v. 3, 17. Lat. *quam magnus numerus* for *maximus*, Cæs. B. Civil., i. 55; *quam latè* for *latissimè*, Cic. Verr. vi. 25 (see Passow, under the words ὡς, ὅσον, Fischer. ad Wellerum, ii. 136. Viger Herman, p. 563); and the Hebrew idiom accurately answers to this, since it has no superlative form. — (*a*) when it is prefixed to adjectives or participles depending on the verb substantive [whether expressed or understood]. Neh. 7:2, כִּי הוּא כְּאִישׁ אֱמֶת וְיָרֵא אֶת־הָאֱלֹהִים מֵרַבִּים "for he was a man faithful to the highest degree (so treu als möglich) and fearing God more than many." 1 Sa. 10:27, וַיְהִי כְּמַחֲרִישׁ "he was so quiet," er benahm sich ganz ruhig. Num. 11:1, וַיְהִי הָעָם כְּמִתְאֹנְנִים רַע "and the people were so complaining of evil," wie Leute nur thun können, die ein großes Unglück bejammern, i.e. complained most bitterly, Hos. 11:4. — (*b*) it is prefixed to adverbs כִּמְעַט how very little (ὅσον ὀλίγον), Pro. 10:20; שָׂרִיד כִּמְעָט a remainder so small, Isa. 1:9; in like manner כְּרֶגַע Ps. 73:19; כִּמְעַט רֶגַע Isa. 26:20, how very speedily. — (*c*) to substantives Isa. 1:7, שְׁמָמָה כְּמַהְפֵּכַת זָרִים "a desolation such as ever was wrought by enemies," wie nur irgend Feinde verheeren können. It is once thus prefixed to the subject. Lam. 1:20, מִחוּץ שִׁכְּלָה חֶרֶב בַּבַּיִת כַּמָּוֶת "without, the sword destroys; within, the pestilence;" i.e. the pestilence destroys with the utmost virulence. Compare Eze 7:15, where there is a similar expression without כְּ intensitive. Some other examples which I would not bring under this head, are, Job 24:14, וּבַלַּיְלָה יְהִי כַגַּנָּב "and by night he is as a thief," he acts the thief. Ex. 22:24, לֹא תִהְיֶה לוֹ כְּנֹשֶׁה "thou shalt not be to him as an usurer." Isa. 13:6, כְּשֹׁד מִשַּׁדַּי יָבוֹא "as a storm cometh from the Almighty," i.e. suddenly, as tempests usually rise. The letter כ is radical in כִּמְרִירֵי Job 3:5.

(5) כְּ prefixed to an inf. is — (*a*) *as, like as* (comp. No. 1, 2), Isa. 5:24; iron. *as if* (als ob); Isa. 10:15, כְּהָנִיף שֵׁבֶט אֶת־מְרִימָיו "as if (indeed) a staff should take up him who lifts it up." — (*b*) *as = often, when, as soon as*, like the Gr. ὡς for ἐπεί (Passow v. ὡς B. ii. 5), a particle of time (comp. No. 3), when the period of two actions is compared, (compare above, Ps. 89:37, 38); Gen. 39:18, כַּהֲרִימִי קוֹלִי...וַיַּעֲזֹב "as I lifted up my voice...(so wie ich meine Stimme erhob), he left," etc.; 1 Sam. 5:10, וַיְהִי כְּבוֹא אֲרוֹן אֱלֹהִים וַיִּזְעֲקוּ וגו׳ "as the ark of God came, (immediately) they cried out;" 1 Ki. 1:21. Also used of future time in a conditional sense; Gen. 44:30, וְעַתָּה כְּבֹאִי אֶל אָבִי...וְהָיָה כִּרְאוֹתוֹ...וְהוֹרִידוּ "and it will be as (if, when) I go to my father...and as soon as he sees... immediately he will go down," etc.; comp. Deu. 16:6; Jerem. 25:12. It properly implies both time and condition; also in Isa. 28:20, קָצַר הַמַּצָּע מֵהִשְׂתָּרֵעַ וְהַמַּסֵּכָה צָרָה כְּהִתְכַּנֵּס "the bed is shorter than that any one can stretch out upon it, and the covering is (too) narrow if one would wrap himself in it."

כְּ is also prefixed to verbal nouns in the same sense; 2 Chron. 12:1, כְּחֶזְקָתוֹ "as his strength increased;" Isa. 23:5, כְּשֵׁמַע צֹר "when they hear the rumour of Tyre;" Isa. 18:4, 5; rarely also to a participle, Gen. 38:29, וַיְהִי כְּמֵשִׁיב יָדוֹ for כִּהְיוֹתוֹ מֵשִׁיב "as he drew back his hand;" Gen. 40:10.

(C) כְּ is also rarely a conj. i. q. כַּאֲשֶׁר so that it is prefixed to a whole sentence; Isa. 8:23, כָּעֵת הָרִאשׁוֹן הֵקַל אַרְצָה זְבֻלוּן...וְהָאַחֲרוֹן הִכְבִּיד וגו "as (in what degree) the former times have brought reproach upon the land of Zebulun...so (in the same degree) shall the following times make honourable," etc.; for כַּאֲשֶׁר הָעֵת; Isa. 61:10. As to prepositions changed into conjunctions by their being added to the relative conjunctions אֲשֶׁר or כִּי (which, by ellipsis, may also be omitted) see Lehrg. p. 636, Hebr. Gramm. § 102, 1; comp. as to the above example, Ewald, Hebr. Gramm. p. 614.

As to the ellipsis of the prefix בְּ after כְּ, which many have unnecessarily laid down, see my remarks, Hebr. Gramm. ed. 10, § 116, note.

כְּ Chald. i. q. Hebr. *as, as if, as it were*, Dan. 6:1. כִּדְנָה Hebr. כְּזֹאת *as if this*, i. e. *so, thus*, Jer. 10:11; Ezr. 5:7; *such*, Dan. 2:10. כַּאֲשֶׁר=כְּדִי *as, when*, see דִּי.

כַּאֲשֶׁר (Aram. כְּדִי, ܟܕ) pr. *as who, as* one *who*, Job 29:25; according to the different significations of each particle, it means—(1) *according to* (that) *which*, hence—(*a*) *according as*, as much as. Gen. 34:12, "and I will give כַּאֲשֶׁר תֹּאמְרוּ אֵלָי as much as ye shall ask from me;" 1 Sa. 2:16.—(*b*) *according to what manner*, i. q. *as, like as*, i. q. כְּ A. 2, but not prefixed to single words, but only to sentences. Gen. 7:9, כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים "as God had commanded him;" Gen. 34:12; Isa. 9:2; 1 Ki. 8:57, also before an imperfect sentence (Josh. 8:6, "they flee כַּאֲשֶׁר בָּרִאשֹׁנָה as they fled formerly");—(*c*) *because* (demgemäß daß). Num. 27:14, כַּאֲשֶׁר מְרִיתֶם פִּי "because ye have rebelled against me;" 1 Sam. 28:18; 2 Ki. 17:26; Mic. 3:4. The use of the prefix כְּ in such phrases as כְּצִדְקִי corresponds with this. Very often כַּאֲשֶׁר...כֵּן answer to each other, *as...so*, Nu. 2:17; Isaiah 31:4; *even as...so*, Jud. 1:7; *in what degree...in the same*, Ex. 1:12; Isaiah 52:14; where there is a double protasis כַּאֲשֶׁר...כַּאֲשֶׁר...כֵּן, Isaiah 10:10, 11.

(2) *as if, as though* (wie wenn, compare אֲשֶׁר Conj. No. 4); Job 10:19, כַּאֲשֶׁר לֹא הָיִיתִי אֶהְיֶה "I should be as though I had not been;" Zec. 10:6.

(3) *as, so as*, of time, i. q. כְּ prefixed to infinitives, Germ. wie, sowie, als, followed by a pret. i. q. *after that, when*. Ex. 32:19, וַיְהִי כַּאֲשֶׁר קָרַב "and when he drew near to the camp." Gen. 29:10; 1 Sam. 8:6; Exodus 17:11; Est. 4:16, כַּאֲשֶׁר אָבַדְתִּי אָבָדְתִּי "when I shall perish, I perish," wenn ich zu Grunde gegangen bin, so bin ich es, the cry of one despairing; Gen. 43:14. Followed by a fut. it has a conditional power. Ecc. 4:17, "when (if) thou shalt go to the house of God." 5:3, "when thou shalt vow a vow."

כָּאַב or **כָּאֵב** (see Syr. and Arab.) fut. יִכְאַב TO HAVE PAIN, TO BE SORE, Gen. 34:25; figuratively applied to a sorrowing soul, Pro. 14:13; Psa. 69:30; Job 14:22; pain is attributed to a corpse, followed by עַל of cause. (Syr. ܟܐܒ *to be in pain, to be sorrowful*. Arab. كَيِبَ to be sorrowful).

Hiphil—(1) *to cause pain*, Job 5:18; Eze. 28:24; followed by an acc. of person, Eze. 13:22.

(2) *to afflict*, i. e. *to mar, to destroy*. 2 Kings 3:19, וְכֹל הַחֶלְקָה הַטּוֹבָה תַּכְאִבוּ בָּאֲבָנִים "and ye shall mar every good piece of land with stones" cast on it, by which means it would become sterile; compare Isaiah 5:2; Job 5:23. LXX. ἀχρειώσετε. By a similar figure an untilled field is called *dead* (Gen. 47:19), and vines destroyed by hail are poetically said to be slain, Ps. 78:47. (Simonis considers תַּכְאִבוּ to be put by a Syriacism for תַּכְבִּיבוּ from the root כָּבַב Syriac ܟܒ to harm, which, however, it is not necessary to suppose.)

Derived nouns, מַכְאֹב and—

כְּאֵב m. (Tzere impure) constr. כְּאֵב (Isa. 65:14), *pain* of body, Job 2:13; 16:6; and *sorrow* of mind (with the addition of לֵב), Isa. loc. cit. (Germ. Herzleid).

כָּאָה unused in Kal, properly TO REPROVE, TO REBUKE, like the Syr. ܟܐܐ, hence *to become fearful, faint-hearted, to be sad*, compare כָּהָה كَهِيَ to be faint-hearted, Arabic كَأَى to be sad, كَاءٍ faint-hearted, كَعَّ to terrify, *to restrain*, intrans. Med. E. to be fearful, faint-hearted.

Hiphil, *to make sad, faint-hearted, to afflict*, with the addition of לֵב Eze. 13:22.

Niphal—(1) *to be rebuked*, followed by מִן *to be cast out, expelled*. Job 30:8, נִכְּאוּ מִן־הָאָרֶץ "they are cast out of the land." (Dagesh euphon. in Caph.) [In Thes. this passage is referred to נָכָא, and this meaning is therefore not given.]

(2) *to be faint-hearted, dejected*, Dan. 11:30; Ps. 109:16. Hence—

כָּאֶה m. *sad, unhappy*. Plur. כָּאִים Ps. 10:10 קרי. But the כתיב is preferable, see חֵלְכָה.

[כָּאַר see כּוּר.]

כָּבַב an unused root, see כּוֹכָב; see also כָּאַב Hiph'l. [" Arabic كَبَّ, Æth. ከበበ: to roll up, ክብ-ብ: round, ክብብ: globe, Syr. ܟܒܟܒܐ a ball."] [Derivatives, כּוֹכָב, and pr.n. כַּבּוֹן.]

כָּבֵד & **כָּבַד** (Jud. 20:34) fut. יִכְבַּד.

(1) TO BE HEAVY (Æthiop. ከበደ: id. In Arabic there is but one trace of this signification in كابد Conj. III. to bear up under any thing, to endure adversity [" and so in Syr. ܐܬܟܒܕ to be indignant, angry"]). Prop. used of weight, Job 6:3. Mostly used figuratively, thus —

(2) *to be heavy, to be honoured* (Gr. βαρύς, Germ. gewichtig), Job 14:21; Eze. 27:25; Isa. 66:5. Compare כָּבוֹד.

(3) i.q. *to be great, vehement, plentiful*, of enormity of wickedness, Gen. 18:20; of a battle becoming fierce, Jud. 20:34; 1 Sam. 31:3; of a weight, i. e. a plenty of sand, Job loc. cit.

And in a bad sense — (4) *to be troublesome, burdensome*, followed by עַל Isa. 24:20; Neh. 5:18; 2 Sam. 13:25, וְלֹא נִכְבַּד עָלֶיךָ " lest we should be burdensome to thee;" compare 14:26. כָּבְדָה יַד־יְהוָֹה עַל "the hand of God is heavy upon" any one, i. e. God afflicts some one heavily (compare βαρείας χεῖρας, Hom.); 1 Sa. 5:11; Ps. 32:4. Followed by אֶל 1 Sa. 5:6. Job 23:2, יָדִי כָּבְדָה עַל אַנְחָתִי "the hand of God which presseth on me is heavier than my sighing," i. e. the calamities which oppress me are more weighty, or more vehement than my complainings; compare יָד letter *f*. (In Arabic also verbs of weight, such as كبر, ثقل followed by على denote *trouble*.) From heavy things not being easily moved, this verb is applied—

(5) to *indolence, dullness* (Schwerfälligkeit), and to any hindrance of the use of the senses; hence *to be dull, sluggish*, of the eyes, Gen. 48:10; of the ears, Isa. 59:1 (schwerhörig); also of the mind not easily moved, and therefore obdurate, Exod. 9:7 (compare קָשָׁה). In like manner verbs of fatness are applied to indolence; compare טָפַשׁ, חָלַב.

PIEL כִּבֵּד —(1) causat. of Kal No. 2, *to honour, to do honour to* persons, Jud. 13:17; 2 Sa. 10:3; God, Isa. 29:13; followed by לְ of person, Ps. 86:9; Dan. 11:38; and (in the same manner as verbs of abundance) with the two accusatives. Isa. 43:23, וְזְבָחֶיךָ לֹא כִבַּדְתָּנִי "thou hast not honoured me with thy sacrifices."

(2) causat. of Kal No. 5, *to harden* the heart, or mind, 1 Sa. 6:6.

PUAL כֻּבַּד *to be honoured*, Prov. 13:18; 27:18 Isa. 58:13.

HIPHIL—(1) *to make heavy*, e. g. a yoke, 1 Ki. 12:10; Isa. 47:6; a chain, Lam. 3:7. Ellipt. Neh. 5:15, "the former governors הִכְבִּידוּ עַל הָעָם sc. עֹל, laid a heavy (yoke) upon the people," greatly oppressed the people.

(2) causat. of Kal No. 2, *to honour, to increase with honours, to render illustrious*, Isa. 8:23; Jer. 30:19. Also, *to acquire honour* or *glory* (for oneself), 2 Ch. 25:19.

(3) causat. of Kal No. 5, *to make dull* the ears, Isa. 6:10; Zec. 7:11; *to harden* the heart, Ex. 9:34.

NIPHAL—(1) pass. of PIEL No. 1, *to be honoured, to be held in honour*, Gen. 34:19; 1 Sa. 9:6; 2 Sa 23:19, 23. שֵׁם נִכְבָּד a glorious name, Deut. 28:58 Pl. נִכְבָּדוֹת things done gloriously, Ps. 87:3.

(2) reflect. *to shew oneself great* or *glorious*, Hag. 1:8; followed by בְּ in any thing, Exod. 14:4, 17, 18; Lev. 10:3; Eze. 39:13.

(3) to be heavy, i. e. *abundant*, to be rich, see Kal No. 3. Pro. 8:24, מַעְיָנוֹת נִכְבַּדֵּי מָיִם "heavy (i. e copious) fountains of water." Isa. 23:8, 9, נִכְבַּדֵּי אָרֶץ "the most wealthy of the earth."

HITHPAEL—(1) to honour oneself, *to boast oneself*, Pro. 12:9.

(2) *to multiply oneself*; hence *to be numerous, many*, Nah. 3:15.

The derived nouns follow, except כָּבוֹד.

כָּבֵד const. כְּבַד Ex. 4:10, and כֶּבֶד Isa. 1:4.

(A) adj.—(1) *heavy*, 1 Sam. 4:18; Prov. 27:3; also, *laden* (Isa. 1:4). Mostly used figuratively, as—

(2) *abundant* (Germ. eine schwere Menge; Lat. *graves pavonum greges*. Varr.); חַיִל כָּבֵד a numerous army, 1 Ki. 10:2; Isa. 36:2; also, *rich* (*ære gravis*), Gen. 13:2. In a bad sense—

(3) *grievous, burdensome* (drückend), of a heavy famine, Gen. 12:10; 41:31; of enormous sin, Psal. 38:5 (compare Isa. 1:4, כֶּבֶד עָוֹן "(a people) laden with iniquity."

(4) *difficult, hard*, of an affair or business, Exod. 18:18; Num. 11:14; of a language hard to be understood, Eze. 3:5.

(5) *not easily moved* because of weight; *slow*, of the tongue, Ex. 4:10.

(B) subst. *the liver* (Arab. كَبْدٌ, كِبْدٌ, كَبِدٌ), as being *the heaviest* of the viscera, both in weight and in importance, Ex. 29:13, 22; Lev. 3:4, 10. Lam. 2:11 נִשְׁפַּךְ לָאָרֶץ כְּבֵדִי "my liver is poured out upon the earth;" hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.

כָּבֹד adjective, everywhere fem. כְּבוּדָּה for כְּבֻדָּה *magnificent, splendid*, Eze. 23:41; Psal. 45:14; subst. *precious things*, Jud. 18:21.

כֹּבֶד—(1) *heaviness* (of a weight), Prov. 27:3.
(2) *vehemence*, e.g. of fire, Isa. 30:27.
(3) *multitude*, Nah. 3:3.
(4) *heaviness*, i.e. grievousness of war, Isa. 21:15.

כְּבֵדוּת f. *heaviness, difficulty*, Ex. 14:25.

כָּבָה TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6:5, 6; of a lamp, 1 Sa. 3:3; metaph. of the anger of God, 2 Ki. 22:17; of the destruction of enemies, Isa. 43:17, "they are quenched like a wick." (Arab. كبا to cover a fire with ashes, not quite to extinguish, but خبا is to be extinguished. The primary idea is that of covering over, hiding, compare חָבָא, חָבָה. To this answers the Gr. σβέω.)

Piel, *to extinguish, put out*, prop. Isa. 1:31; 42:3; metaph. Jer. 4:4; 21:12. 2 Sam. 21:17, לֹא תְכַבֶּה אֶת־נֵר יִשְׂרָאֵל "that thou quench not the light of Israel," lest thou, the alone light of the people, shouldest perish. Compare 2 Sa. 14:7, and above, see גַּחֶלֶת, page CLXVII, B.

כָּבוֹד m. (once f. Gen. 49:6, No. 4), pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8:6; Job 19:9; 1 Sa. 4:21; of God, Psa. 19:2; 79:9; 96:8. And thus, כְּבוֹד־יִשְׂרָאֵל Mic. 1:15, the most noble of Israel, compare Isa. 5:13; 8:7; 17:3, 4. In acc. adverbially *with honour, honourably*, Ps. 73:24.

(2) *majesty, glory, splendour*. מֶלֶךְ הַכָּבוֹד the king of majesty, of glory, used of God, Psa. 24:7, 8, 9 [The person of the Son]; כִּסֵּא כָבוֹד a throne of glory, 1 Sa. 2:8; כְּבוֹד הַלְּבָנוֹן the glory of Lebanon, i.e. its wood, Isa. 35:2; 60:13; comp. 10:18; כְּבוֹד יְהוָֹה (LXX. δόξα Κυρίου), i.e. the glory, surrounded with which Jehovah appears; also, God as surrounded with this glory, Exod. 24:16; 40:34; 1 Ki. 8:11; 2 Ch. 7:1; Isa. 6:3; Eze. 1:28; 3:12, 23; 8:4; 10:4, 18; 11:23; comp. Luke 2:9.

(3) *abundance, riches*, Psal. 49:17; Isa. 10:3; 66:12.

(4) poet. *the heart, the soul*, as being the more noble part of man; comp. יְחִידָה (if it be not i.q. כָּבֵד prop. *the liver*, and figuratively applied to the soul, as elsewhere לֵב), Psa. 16:9; 57:9; 108:2. Const. with fem. (like its synonym נֶפֶשׁ). Gen. 49:6, בִּקְהָלָם אַל־תֵּחַד כְּבֹדִי "my soul was not present in their assemblies." [But, qu. is not the verb 2 p. masc.? So English version.]

כָּבֹד see כְּבוּדָּה.

כָּבוּל [*Cabul*], pr. n.—(1) of a region in Galilee containing twenty cities, given by Solomon to Hiram, 1 Kings 9:13. Josephus, in Ant. viii. 5, § 3, probably making a conjecture from the context, says μεθερμηνευόμενον γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει: but this meaning can scarcely rest on etymological grounds, and perhaps כָּבוּל is the same as גְּבוּל bound, limit. The Arabian geographers mention, in the province of Safad, in that region, a fortress called Cabûl كابول see Rosenmüller, Analecta Arabica, iii. page 20.

(2) of a town in the tribe of Asher, Josh. 19:27.

כַּבּוֹן ("bond," from the root כָּבַן [In Thes. "cake, from כָּבַב"]), [*Cabbon*], pr. n. of a town in the tribe of Judah, Josh. 15:40; perhaps the same as מַכְבֵּנָא 1 Ch. 2:49.

כַּבִּיר m. adj.

(1) *great, large* (Arab. كبير). מַיִם כַּבִּירִים great waters, Isa. 17:12; 28:2; כַּבִּיר יָמִים very old, Job 15:10. (Arab. شيخ كبير a very aged man.)

(2) *much*, Job 31:25; Isa. 16:14. Root כָּבַר No. 2.

כְּבִיר m. a plaited *mattress*, from the root כָּבַר No. 1. 1 Sam. 19:13, 16, כְּבִיר עִזִּים "a mattress made of woven goats' hair."

כָּבַל an unused root, Ch. [Talm.], Syr., Arab. *to tie, to bind, to tie firmly*; kindred to the root גָּבַל and חָבַל; also חָבַר, כָּבַר, גָּבַר. Hence the quadriliteral כַּרְבֵּל which see; also pr.n. כָּבוּל and—

כֶּבֶל pl. const. כַּבְלֵי m. *a fetter*, Psalm 105:18; 149:8. (Arab. and Syr. id.).

כָּבַן an unused root, Talmud, *to bind, to bind together*, i.q. כָּבַל, Syr. *to gird*. Hence the pr. n. כַּבּוֹן [in Thes. from כָּבַב], מַכְבֵּנָא, מַכְבַּנַּי.

כָּבַס pr. TO TREAD, or TRAMPLE WITH THE FEET (cogn. to כָּבַשׁ; as to the syllable בס, which is primary in this root, see under בּוּס p. CVIII, A), hence *to wash garments* by treading on them when under water. It differs from רָחַץ to wash (the body), as the Gr. λούειν differs from πλύνειν. In Kal it only occurs in Part. כּוֹבֵס Isa. 7:3; 36:2, *a washer of garments, a fuller*, Gr. πλυντήρ, κναφεύς, one who cleanses soiled garments, and fulls new ones. See Schneider, Ind. ad Scriptt. Rei Rusticæ, p. 385. Schöttgen, Trituræ et Fulloniæ Antiquitates, Lips. 1763, 8.

Piel כִּבֵּס and כִּבֶּס—(1) i. q. Kal Gen. 49:11; Ex. 19:10. Part. מְכַבֵּס i. q. כֹּבֵס Mal. 3:2.

(2) Metaph. *to purge* the soul from sin, Psal. 51:4, 9; Jer. 4:14; but still allusion is made to the original signification of washing, Jer. 2:22; Mal. 3:2.

Pual, pass. Lev. 13:58; 15:17.

Hothpael, pass. הֻכַּבֵּס Lev. 13:55, 56.

כָּבַע an unused root, like the cogn. גָּבַע and קָבַע *to be high*, specially with a round form as a tumour, cup, head. Hence כּוֹבַע helmet.

כָּבַר unused in Kal—(1) pr. to bind together, to plait, to braid, i. q. כָּבַל and the roots therewith compared (also כָּמַר No. II). Hence כָּבִיר plaited mattress, כְּבָרָה sieve, מַכְבֵּר coarse cloth, מִכְבָּר net work. Like many other words of twisting, plaiting, binding (קָוָה, קָשַׁר, חוּל, גָּדַל), it is applied to *strength* and magnitude. Hence—

(2) *to be great, to be much*, also *to be long, continual*, see כְּבָר, כִּבְרָה. (Arabic كبر to be great, powerful, كبر to grow up, to be advanced in years, Syr. ܟܒܰܪ to increase, to grow up, Æth. ከበረ: to be glorious, illustrious.)

Hiphil, *to make much, to multiply*, Job 35:16. Part. מַכְבִּיר subst. (of the form מַשְׁחִית) *abundance*, with לְ prefixed, לְמַכְבִּיר i. q. לָרֹב *plentifully, much*. Job 36:31.

Derived nouns, see, under Kal No. 1, also כַּבִּיר and those which immediately follow.

כְּבָר pr. subst. *length* of space, *continuance* of time (see the root, No. 2). Hence—

(1) [*Chebar*], pr. n. of a river in Mesopotamia, also called חָבוֹר (which see), Greek and Latin *Chaboras*. Eze. 1:3; 3:15, 23; 10:15, 22. This orthography of this name accords with the Syriac (ܟܳܒܘܿܪ, ܟܒܰܪ), while on the other hand חָבוֹר (خابور) agrees with the Arabic. Although each form affords a suitable etymology (חָבוֹר joining together, and כְּבָר length, a long, great river), yet I should regard the Aramæan mode of spelling the name of a river in Mesopotamia, as the genuine and original.

(2) adv. *already, long ago, formerly, now* (längst). Ecc. 1:10; 3:15; 4:2; 9:6, 7. (Syr. ܟܒܰܪ long ago already).

כְּבָרָה f. *a sieve*. Am. 9:9. Root כָּבַר No. 1.

כִּבְרָה [only in const. כִּבְרַת] f. pr. *length* (from כָּבַר No. 2), hence of a certain *measure of distance*, just as many other words denoting measure, weight, time, are used of certain measures, weights, and spaces of time (compare Heb. סְאָה, שֶׁקֶל, מָנֶה, יָמִים; Ch. עִדָּן a long time, specially a year, שָׁנָה, ܫܥܬܐ, ὥρα, a short time, specially an hour; Germ. Acker Land, ein Maaß Wein, Lat. *pondo*, whence Pfund). But what this measure may have been, cannot certainly be gathered from the occurrences, Gen. 35:16; 48:7; 2 Kings 5:19. The LXX. once (Gen. 48:7) add for the sake of explanation, ἱππόδρομος, which is either *stadium* (see Hody, De Bibl. Text. Originalibus, p. 115), or a measure used by the Arabs (شوط الفرس) i. e. a distance such as a horse can go without being overworked; about three parasangs (eine Station), see Koehler ad Abulf. Syriam, p. 27.

כָּבַשׂ [an unused root], pr. i. q. כָּבַשׁ and כָּבַס *to subdue, force*, specially *to have coition, to beget offspring* (see כָּבַשׁ No. 3). Arab. كبس and transp. بكس subegit puellam. Hence—

כֶּבֶשׂ [pl. כְּבָשִׂים] m. *a lamb* (pr. *progeny* of sheep), specially from the first to the third year (see Bochart, Hieroz. i. p. 421, seq.), whence there is often added בֶּן־שְׁנָתוֹ the son of its year, one year old. Nu. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. בְּנֵי שָׁנָה Nu. 7:17, 23, 29, 35, 41. Sometimes it is used in a wider sense, and denotes *sheep* generally, Gen. 21:27. [This is quite a mistake, this word does not occur there.] (كَبْش a lamb of a year old, see the Arabian grammarians in Bochart, loc. cit.). The feminine of this word is—

כִּבְשָׂה 2 Sa. 12:3, and **כַּבְשָׂה** Lev. 14:10. Nu. 6:14 [pl. כְּבָשֹׂת, const. כִּבְשׂוֹת] *a ewe lamb*, from the first year to the third.—Rather more rarely with the letters transposed כֶּשֶׂב, כִּשְׂבָּה is found, but the former is undoubtedly the original form.

כָּבַשׁ fut. יִכְבּשׁ—(1) to tread with the feet, to trample under feet, kindred to the root כָּבַס. Zec. 9:15, וְכָבְשׁוּ אַבְנֵי־קֶלַע "they shall tread with their feet the stones of the sling," i. e. shall easily turn them aside, so as not to be hurt (compare Job 41:20, 21). Mic. 7:19, יִכְבּשׁ עֲוֹנֹתֵינוּ "he treads down our iniquities," i. e. disregards them, does not avenge them.

(2) *to subject, to subdue to oneself*, e. g. of

beasts, with regard to man, Genesis 1:28; enemies, slaves, a hostile country, Nu. 32:22, 29 [In Niph.]; 2 Ch. 28:10; Jer. 34:11; Neh. 5:5. Comp. רָדָה.

(3) *to force a woman*, Est. 7:8. (Arab. كبس.)

Piel, *to subject*, i. q. Kal No. 2, 2 Sam. 8:11. ["Hiph. i. q. Kal No. 2, Jer. 34:11 כתיב."]

Niphal—(1) pass. of Kal No. 2, Nu. 32:22, 29; Josh. 18:1.

(2) pass. of No. 3; Neh. 5:5, at the end. Hence—

כֶּבֶשׁ m. *a stool* for the feet, 2 Ch. 9:18. Syriac ܟܘܒܫܐ id. ["Chald. כִּבְשָׁא."]

כִּבְשָׁן masc. *a furnace;* according to Kimchi *a lime kiln*, or *a furnace for smelting metal*, differing from תַּנּוּר an oven, Gen. 19:28; Ex. 9:8, 10; 19:18. So called apparently from its *subduing* metal; unless it be judged best to refer it to the Arab. قبس to kindle. [In Thes. the allusion to this Arabic verb is expressly renounced.]

כַּד fem. (1 Ki. 17:16) plur. כַּדִּים m. (Jud. 7:16; 1 Ki. 18:34), ["Sanscrit *ghada*, Slav. *Kad*"], κάδος, κάδδος, *cadus*, *a bucket*, *a pail*, a vessel both for drawing (see the root כָּדַד No. 2), and for carrying water, Gen. 24:14, seq.; Ecc. 12:6; also for keeping meal, 1 Ki. 17:12, 14, 16; this vessel was one which women were accustomed to carry on their shoulders. (Gen. loc. cit.)

כְּדַב Chald. Pael *to lie*, *to tell lies*, i. q. Heb. כָּזַב. Hence—

כְּדַב f. כִּדְבָה Chald. adj. *lying*, Dan. 2:9.

כָּדַד an unused root; prop. i. q. כָּתַת *to beat*, *to pound;* hence—

(1) *to strike fire*, whence כִּידוֹד a spark, and כַּדְכֹּד a sparkling gem, a ruby.

(2) *to labour heavily*, *toilsomely*, like smiths comp. *cudo*); specially *to draw water from a well*. Hence is כַּד. (Arab. كدّ to pound, to labour toilsomely, to draw from a well, كديد a striking fire: ["compare Æth. ከደደ:"]).

כְּדֵי see דַּי.

כְּדֵי see דַּי.

כַּדְכֹּד m. Ezek. 27:16; Isaiah 54:12, a certain sparkling gem, prob. *the ruby*, from the root כָּדַד No. 1. Arab. كدكدة extreme redness (Chald. כַּדְכְּדָנָא, כדכודי Ex. 39:11, id.).

כָּדַר an unused root. Arab. كدر and كدر (cogn. קָדַר).—(1) *to be turbid*, *troubled*.

(2) *to be disturbed*, as life by adverse circumstances and calamities (compare עָכַר). By another metaphor in Hebrew it is applied to warlike disturbances, see כִּידוֹר.

כְּדָרְלָעֹמֶר [*Chedorlaomer*] (if it be a Phœnicio-Shemitic word "a handful of sheaves," from כדר i. q. كدرة a handful, and עֹמֶר sheaf), pr. n. of a king of the Elamites in the time of Abraham, Gen. 14:1, 9. ["Perhaps its true etymology should be sought in the ancient Persian."]

כֹּה constr. from כָּהוּ (like קָטְלוּ from קְטָלְהוּ, see Hebr. Gramm. ed. 10, p. 24, 82), pr. *like as this*, i. q. כָּזֶה, Arab. كذا i. e.

(1) *so*, *thus*, Gen. 32:5; Ex. 3:15. Of very frequent occurrence is the phrase כֹּה אָמַר פ׳, where the words themselves follow, Jud. 11:15; especially in the beginning of communications from God. כֹּה אָמַר יְהוָֹה, "thus saith Jehovah," Jer. 2:2; 7:20; 9:16, 22. Rarely in the manner of substantives with a prefix בְּכֹה *in this manner* (like בְּכֵן for כֵּן), and put twice *in this manner...in that manner*, 1 Ki. 22:20.

(2) When applied to place, *hither*, *here*, but this is rare, Gen. 31:37; 2 Sam. 18:30; also doubled, *here*, *there; hither*, *thither*, Nu. 11:31. עַד־כֹּה *hitherto*, *borthin*, Gen. 22:5. כֹּה וָכֹה *hither*, *and thither*, Ex. 2:12.

(3) Used of time, *now* עַד־כֹּה *hitherto*, Ex. 7:16; Josh. 17:14. עַד־כֹּה וְעַד־כֹּה till now and till then, bis bann unb bann, i. e. *in the meanwhile;* 1 Ki. 18:45.

כָּה Ch. i. q. כֹּה No. 3, Dan. 7:28. עַד־כָּה *hitherto*.

כָּהָה (Cogn. roots כָּאָה and קָהָה) fut. יִכְהֶה.—(1) to be feeble, to fail in strength, to be cast down in mind, Isa. 42:4. Specially,

(2) used of a lamp about to go out (see adj. Isa. 42:3); of eyes become dim, whether by age, Deut. 34:7; Zec. 11:17; Gen 27:1; or by grief, Job 17:7.

Piel כִּהָה and כֵּהָה.—(1) intrans. *to become pale*, as a spot on the skin, Levit. 13:6, 21, 26, 28, 56; also *to be feeble*, *timid*, to be cast down in mind, Ez. 21:12; comp. Isa. 61:3.

(2) *to chide*, *to restrain* any one; 1 Sam. 3:13, וְלֹא כִהָה בָּם "and (that) he did not chide them;" i. e. restrain them. Compare כָּאָה. Hence—

כֵּהֶה adj. only used in f. כֵּהָה *failing*, *weak*, specially of a wick burning with a very little flame, almost gone out, Isa. 42:3; of eyes *become dim*, 1 Sa. 3:2; ...

faint light colour, Levit. 13:39; "spots בֶּהֹת לְבָנוֹת of a pale whiteness," von mattweißer Farbe; of a spirit broken down, Isa. 61:3.

כֵּהָה f. *healing, mitigation,* Nah. 3:19.

כְּהַל Ch. TO BE ABLE, (kindred to יְכֹל, כּוּל; comp. as to the connection of verbs עה and עו, p. CCXI, A. under let. ה), followed by ל with inf. Dan. 2:26; 4:15; 5:8, 15.

כָּהַן unused in Kal. Arab. كَهَنَ and كَهُنَ Conj. I. and V. TO PRESAGE, TO PREDICT, كِهَانَة the art of augury, and كَاهِن *a prophet, a soothsayer,* often used amongst the heathen Arabs; hence, *one who undertakes any one's cause,* his *deputy, delegate,* to use the words of Firuzabadi (Kamûs, p. 1799); مَن يَقُومُ بِأَمْرِ الرَّجُلِ وَيَسْعَى فِي حَاجَتِهِ *he who stands up in any one's matter, and labours in his cause.* The signification of *priest* is kindred in Heb. כֹּהֵן, inasmuch as prophets and priests were alike supposed to intercede between the gods and men. Syr. ܟܗܢ *to be rich, opulent,* ܟܗܝܢܐ rich, abundant, ܟܗܝܢܘܬܐ riches, abundance, glory; all which ideas are secondary, and appear to be deduced from the condition of the priests. (As to the signification of ministering, which has been inaccurately [?] attributed to this root, I have lately made observations, in pref. to Hebr. Lex. Germ. ed. III., p. XXXIII.)

PIEL כִּהֵן—(1) *to be* or *become a priest,* Deu. 10:6. (Syr. ܟܗܢ.)

(2) *to minister as a priest,* to use the office of priest, Ex. 31:10; often followed by לַיהוָה Ex. 28:41; 40:13, 15; Hos. 4:6.

(3) from the use in Syriac, Isa. 61:10, כֶּחָתָן יְכַהֵן פְּאֵר "as a bridegroom makes splendid his head-dress." So Symm., Vulg., Syr. Hence—

כֹּהֵן [pl. כֹּהֲנִים], m. *a priest* (Syr. Chald. ܟܗܢܐ, כַּהֲנָא, Æthiop. ካህን: id. As to the Arabic, and the etymology, see the root), Gen. 14:18; 41:45, 50; Ex. 2:16; 3:1; 18:1, and often. כֹּהֵן הָרֹאשׁ 2 Ch. 19:11; 24:11; 26:20, and הַכֹּהֵן הַגָּדוֹל Lev. 21:10; Nu. 35:25, 28; Josh. 20:6, *the high priest,* who also is called הַכֹּהֵן הַמָּשִׁיחַ *the anointed priest,* Lev. 4:3, 5. Kings, who were also priests, are mentioned Gen. 14:18; Psalm 110:4.—There is a very old opinion of Hebrew writers, that כֹּהֵן also signifies *prince.* Not only have the Chaldee interpreters in several places (Gen. 41:45; Ex. loc. cit.; Ps. 110:4) translated it by רַבָּא a prince; but even the author of the books of Chronicles seems to have followed this opinion; giving, according to his manner, an interpretation of the words, 2 Sa. 8:18, וּבְנֵי דָוִד כֹּהֲנִים הָיוּ; 1 Chr. 18:17, וּבְנֵי דָוִיד הָרִאשֹׁנִים לְיַד הַמֶּלֶךְ "and the sons of David (were) the chief about the king," i. e. the principal ministers of the kingdom. Nevertheless, from 2 Sa. 8:17, compared with 1 Sa. 21:2; 22:9, it appears pretty clearly that in 2 Sa. 8:18, *priests* are really to be understood, although not of the tribe of Levi; [This shews that they *could* not have been priests]; and the author of the Chronicles seems to have chosen this interpretation of the more ancient text, being unable to admit of any priests except those of the tribe of Levi. [No such priests could have been under that dispensation; the *inspiration* of the books of Chronicles, as well as those of Samuel, must not be forgotten.] (See De Wette, Beyträge zur Einleit. ins A. T. i. page 81, 82; and my history of the Hebrew language, page 41.) The authority of Onkelos is much lower, and in all the above cited examples the signification of priest is the only true one. [Let this *assertion* of Gesenius be carefully weighed.]

כָּהֵן emphat. st. כָּהֲנָא, pl. כָּהֲנִין, Ch. i. q. Heb. כֹּהֵן *a priest,* Ezr. 7:12, 16, 21.

כְּהֻנָּה f. *priesthood, the office* or *function of a priest,* Ex. 29:9; 40:15; Nu. 16:10; 25:13.

כַּו pl. כַּוִּין, Chald. *a window,* Dan. 6:11. Syr. ܟܘܬܐ, Arab. كُوَّة id., and كَوّ an aperture in a wall. From the root כָּוָה No. II.

כּוּב ἅπαξ λεγόμ. Eze. 30:5, [*Chub*], pr. n. of a country which is joined with Egypt and Æthiopia. Some understand by it *Coben,* a port of Æthiopia, or *Cobium,* a town near the Mareotis; perhaps it should be written נוּב *Nubia,* a reading followed by the Arabic translator (he undoubtedly imitating the LXX., although in our copies this word is wanting); he has translated اهل النوبة *the people of Nubia;* a trace of this reading is found in De Rossi's Cod. 409, which for וְכוּב *a prima manu* has וכנוב.

כּוֹבַע (Milra) Ezek. 27:10, in pause כּוֹבָע 38:5 const. כּוֹבַע (Milêl) 1 Sa. 17:5; Isa. 59:17, pl. כּוֹבָעִים Jer. 46:4; 2 Chron. 26:14, m. *a helmet;* twice קוֹבַע (Milra) Eze. 23:24, const. קוֹבַע (Milêl) 1 Sa. 17:38 Root קָבַע. In this word there is a singular confusion of the segolate and penacute form פֶּעֶל, קֹדֶשׁ with the acute עוֹלָם, which may be thus explained. Properly

each of these words was a segolate, of the form פֶּעֶל (like the Arabic قَبْعَة a cup). But the Cholem as strengthened by the accent, and being written fully, contrary to the common usage, in the manner of the later Hebrew and Syriac (comp. קוֹדֶשׁ Dan. 11:30, שׁוֹבֵךְ 2 Sa. 18:9, Syr. ܩܘܕܫܐ), had such force in this word, that it was retained even in the pl. כּוֹבָעִים (for כְּבָעִים, or כֳּבָעִים *kŏvaim*), as if from the singular כּוֹבָע, of the form עוֹלָם. Hence it was that such a form (כּוֹבָע) was used at least in the absolute state, although in the construct state the original segolate form was preserved (compare כֶּבֶד, constr. כְּבַד). A longer and secondary form is found in Syr. ܩܘܒܥܐ. Intermediate forms, which fluctuate between the two, are כּוֹבַע Eze. 27:10, קוֹבַע 23:24.

כָּוָה unused in Kal.—(I) TO BURN; Gr. καίω (καύω); Arab. كَوَى; Syriac ܟܘܐ *to burn in, to brand*, to mark by burning, see כִּי No. II, מִכְוָה, כְּוִיָּה.—(II) Like the cognate words יָקַב, נָקַב, קָבַב, also כַּוָּה, כָּוֶה, appear to have the signification of *hollowing, excavating*, a trace of which is found in the Ch. כַּו *a window*, Arabic كَوٌّ an aperture, كَوَّةٌ a window. I formerly derived this from כָּוָה to bore through, but this is an uncertain meaning. As to what the Arabic lexicons give, كَوَى *to pierce, to prick* as a scorpion, this meaning comes from that of burning in, because a scorpion marks the skin as with a cautery, in piercing it and introducing its poison.

NIPHAL pass. of No. I, *to be burned, scorched* (with fire), Pro. 6:28; Isa. 43:2.

[Derivatives, כִּי, כְּוִיָּה, מִכְוָה, כַּו.]

כּוֹחַ *might*, Dan. 11:6, see כֹּחַ.

כְּוִיָּה fem. *a burning, a burnt part* of the body, Ex. 21:25. Root כָּוָה.

כּוֹכָב [const. כּוֹכַב], m. *a star*, Gen. 37:9; Psal. 8:4. (Arabic كَوْكَبٌ, Syr. ܟܘܟܒܐ, Æthiop. ኮከብ: and ኮከብ: id.; whence denom. verb كَوْكَبَ to sparkle like a star. The root is כָּבַב, Arab. كَبَّ, Æth. ከበበ: to roll up in a ball; whence כַּבְכָּב, and ב being softened כַּוְכָּב, כּוֹכָב prop. *a globe, a ball;* compare טוֹטָפוֹת.) Metaph. used of an illustrious prince, Nu. 24:17; like the Arab. كَوْكَب, often in Hariri.

כּוּל TO MEASURE (like the Syr., Chald., Arab. كال for كَيل). In Kal it occurs once, Isa. 40:12.

PILPEL כִּלְכֵּל—(1) *to take in, to hold, to contain*; prop. used of a vessel (in sich halten, messen). 1 Ki. 8:27, "behold heaven and the heaven of heavens cannot contain thee," 2 Ch. 6:18.

(2) *to hold up, to sustain.*—(*a*) i. q. *to bear, to endure* (aushalten), Mal. 3:2; Pro. 18:14; Jer. 20:9.—(*b*) *to protect* any one; Ps. 112:5, *to defend one's cause before a tribunal*, Ps. 55:23.

(3) *to nourish, to sustain*, to provide with sustenance, Gen. 45:11; 47:12; 50:21; 1 Kings 4:7; 17:4. Followed by two acc. Genesis 47:12; 1 Kings 18:4, 13.

Pass. כָּלְכַּל *to be provided with food*, 1 Kings 20:27.

HIPHIL הֵכִיל.—(1) i. q. Pilpel. No. 1, 1 Kings 7:26, 38; Ezek. 23:32, מִרְבָּה לְהָכִיל "containing much."

(2) i. q. Pilp. No. 2, *a*, Jerem. 6:11; 10:10; Joel 2:11.

כּוּם an unused root. Arab. كَوَّمَ Conj. II. to heap up, كَوْمَة a heap, like the Hebr. כִּימָה, which see. This root belongs to the very widely extended family of stocks כם, עם, אם, concerning which see below on the root עָצַם.

כּוּמָז (of the form עוּגָב), *a globe, little ball of gold* (from the root כָּמַז, كمز to make globular), perhaps collectively *globules*, or *a necklace* made of golden globules strung together, (which are found solid in Arabia; see Diod. Sic. iii. 44, al. 50; Strabo xvi. p. 777, Casaub.), such as the Israelites in the wilderness, and the Midianites wore, Ex. 35:22; Nu. 31:50.

כּוּן unused in Kal, prop. TO STAND UPRIGHT; see PILEL, HIPHIL, and the noun כֵּן. A secondary root is the Arab. and Æth. كَانَ, ኮነ: *to exist, to be*. As to וַיְכֻנֶנּוּ Job 31:15; see Analyt. Ind.

PILEL כּוֹנֵן.—(1) *to set up, to erect*, prop. to set upright, as a throne, Ps. 9:8; 2 Sa. 7:13; hence, *to confirm, to establish, to maintain*, Psalm 7:10; 40:3; 48:9; 68:10; 90:17; 99:4.

(2) *to found*, as a city, Ps. 107:36; Hab. 2:12, the earth, Psalm 24:2; 119:90; heaven, Proverbs 3:19.

(3) *to direct*, as arrows, Psalm 7:13; 11:2; also without the accus. חִצִּים absol. (zielen), followed by עַל of the mark, Ps. 21:13. Metaph. with the

omission of לֵב (for the full form, see HIPHIL, No. 4), *to turn one's mind* to any thing, to have in one's mind, Job 8:8; Isa. 51:13.

(4) *to create, to form*, used of God with regard to man, Deut. 32:6; Psalm 119:73; the moon and stars, Ps. 8:4.

Pass. כּוֹנַן.—(1) *to be established* (used of one's steps), Ps. 37:23.

(2) Pass. of act. No. 3, *to be prepared*, Ezek. 28:13.

HIPHIL הֵכִין i. q. Pilel.—(1) *to set up, to erect*, e. g. a seat, Job 29:7; Ps. 103:19; hence, *to establish*, Ps. 89:5; 2 Sa. 7:12; *to strengthen*, Ps. 10:17; 89:5.

(2) *to constitute, to appoint* any one, e. g. a king; followed by לְ 2 Sa. 5:12; Josh. 4:4.

(3) *to found*, as a sanctuary, 1 Ki. 6:19; an altar, Ezr. 3:3; the world, the mountains, Ps. 65:7; Jer. 10:12; 51:15.

(4) *to direct, to aim*, as a weapon, followed by לְ of pers. (against any one), Ps. 7:14; *to set* the face, Eze. 4:3, *one's way*, 2 Chron. 27:6. Specially—(*a*) הֵכִין לֵב לְ *to apply one's mind* to do something, i. e. to purpose seriously, to take in hand, 2 Ch. 12:14; 30:19; Ezr. 7:10; and without לֵב 1 Chron. 28:2, הֲכִינוֹתִי לִבְנוֹת "I have purposed to build;" Jud. 12:6.—(*b*) הֵכִין (לֵב) *to apply the mind*, 1 Sa. 23:22; followed by לְ of pers. (for to care for) 2 Ch. 29:36. —(*c*) הֵכִין לֵב אֶל־יְהוָֹה to direct the heart to the Lord, 1 Sam. 7:3; 2 Ch. 20:33; and without אֶל־יְהוָֹה Job 11:13.

(5) *to prepare, make ready*, as food, Gen. 43:16; deceit, Job 15:35; compare Job 27:17; 38:41, etc. —As to the Inf. absol. הָכֵן (for הָכֵן), and its use as an adverb, see that word.

HOPHAL, pass. of Hiphil, No. 1, Isa. 16:5; of No. 2, Isa. 30:33; of No. 5, Nah. 2:6; Pro. 21:31.

NIPHAL, pass. of Pilel and Hiphil.—(1) *to be set up, to rise up*, Isa. 2:2; Eze. 16:7 (of breasts becoming round); *to stand* firm, *to be established*, Ps. 93:2; 101:7; Job 21:8. Hence נְכוֹן הַיּוֹם Prov. 4:18, *fixed, steady day*, noon, when the sun seems to stand without moving, at the highest point of its course in the sky; Gr. *σταθερὸν ἦμαρ, σταθερὰ μεσημβρία*, Arab. قايمة النهار; see Schult. on Pro. loc. cit.; Ruhnken ad Tim. p. 236. Figuratively—(*a*) *to be right, fit*, Ex. 8:22; Job 42:8; Ps. 5:10.—(*b*) *to be true, sincere;* Ps. 78:37, לִבָּם לֹא־נָכוֹן עִמּוֹ "their heart was not sincere towards him." Part. f. נְכוֹנָה *that which is sincere, sincerity*, Ps. 5:10.—(*c*) *to be firm, constant;* רוּחַ נָכוֹן a spirit constant in the purpose of virtue, Ps. 51:12; Gen. 41:32, נָכוֹן הַדָּבָר מֵעִם הָאֱלֹהִים "the thing is certainly decreed of God."— (*d*) *to be firm, intrepid*, used of the mind, Ps. 57:8; 108:2; 112:7.—(*e*) *to be sure, certain*, אֶל־נָכוֹן certainly, 1 Sa. 26:4; 23:23.

(2) *to be founded*, Jud. 16:26.

(3) *to be prepared;* Ex. 19:11, הֱיוּ נְכוֹנִים "be ye ready;" verse 15; 34:2; Eze. 38:7. Followed by לְ of pers. *to be ready for any one*, i. e. to be near at hand, Pro. 19:29; compare Job 15:23; followed by לְ of the thing, to be ready for any thing, i. e. to be near doing it; Ps. 38:18, אֲנִי לְצֶלַע נָכוֹן "I am near falling."

HITHPAEL הִתְכּוֹנֵן, once Proverbs 24:3; elsewhere הִכּוֹנֵן—(1) *to be established, confirmed.* Prov. 24:3; Num. 21:27; Isa. 54:14.

(2) *to prepare oneself.* Ps. 59:5.

Derived nouns, כֵּן, אָכֵן, כַּוָּן, כִּיּוֹן, מָכוֹן, מְכוֹנָה, תְּכוּנָה and the pr.n. יָכִין, יְכָנְיָה, כְּנָיָה, יְהוֹיָכִין.

כּוּן 1 Ch. 18:8 [*Chun*], pr. n. of a town in Phœnicia, called in the parallel place, 2 Sam. 8:8, בֵּרֹתַי. In the itinerary of Antoninus, it is called *Conna*, see Michaëlis in Suppl. p. 1233.

כַּוָּן m. *a cake, a small cake* [used for idolatrous offerings], Jer. 7:18; 44:19; Greek *καυών, χαυών, χαβών*, a word adopted from the Phœnicio-Shemitic. It is from the root כּוּן, Piel כִּוֵּן (Ch. כַּוֵּן) *to prepare;* not, as some have supposed, from כָּוָה, like the Greek *πόπανον, πέμμα*, from *πέπτω* to cook, bake; for this root has the signification of *burning, branding*, not cooking.

כּוֹס pl. כֹּסוֹת f. (Jer. 25:15)—(1) *a cup.* Syr. ܟܳܣܳܐ, Chald. כּוֹסָא, כָּסָא, כּוּזָא, ["Sam. ࠊࠎࠀ and ࠊࠅࠎࠀ"], Arab. كاس, كأس, كوز a cup full of wine. As to the etymology I have no doubt that the true origin was seen by Leberecht, a very skilful young Oriental scholar, who of late [1832] made the observation, that כּוֹס appeared to him to be contracted from כֹּנֶס, כּוֹנֶס *a receptacle, a vessel*, a cup, like כִּיס *a purse* from כָּנַס, according to the analogy of the nouns אִישׁ for אִנְשׁ, בַּיִת for בַּנְת, בָּנֶת, compare also שִׁית. Genesis 40:11, 13, 21; 2 Sa. 12:3; Psalm 23:5. Psalm 116:13, כּוֹס־יְשׁוּעוֹת אֶשָּׂא "I will take the cup of salvation," i. e. I will pour out the cup of thanksgiving to Jehovah, because of aid vouchsafed. In the prophets, Jehovah is sometimes represented as making the nations drink a cup of intoxicating wine (כּוֹס הַתַּרְעֵלָה), so that they rush reeling into destruction. Isa. 51:17, 22; Jer. 25:15;

49:12; 51:7; Lam. 4:21; Hab. 2:16; Eze. 23:31, 32, 33; compare Apoc. 17:24, and as to the same image as used by the Arabic poets, see my Comment. on Isaiah 51:17.—Elsewhere *cup* is used metaphorically of *lot*, the image of a cup however being retained, Psalm 11:6; 16:5; compare Matt. 26:39; 20:22; and see my observations out of Arabic writers, on Isaiah 51:17, on Matt. loc. cit. in Rosenmüller's Repertorium, i. p. 130, and in the London Classical Journal, liii. p. 159.

(2) a certain unclean bird (Lev. 11:17; Deuter. 14:16), dwelling amongst ruins (Ps. 102:7). Some of the ancient translators render it *night owl*, but this is not supported by its etymology. Bochart more correctly (Hieroz. ii. p. 267) understands it to be the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat; like the Lat. *truo* from *trua*.

I. כּוּר a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH, like the kindred roots, כָּרָה, אָכַר, קוּר, נָקַר. Compare Arab. كَوْر a digging in the earth, and in the Indo-Germanic languages, Sanscr. *k'hûr, to cleave, to dig.* Hence מְכֵרָה *μάχαιρα, a sword*, so called from its piercing, כָּר executioner, also מְכוּרָה, מְכֹרָה a place where metals are dug, hence native place.

Very many interpreters suppose the verb itself to be found in a passage much discussed as relating to the Messiah [see the note], Ps. 22:17, where David, pursued by the soldiers of Saul, says, "Dogs have surrounded me, the assembly of the wicked have inclosed me, כָּאֲרִי יָדַי וְרַגְלָי." To give my own opinion, I now regard it as the most simple exposition to retain the ordinary signification of the words, and to translate "as lions" they gape upon, or threaten [this would be a strange ellipsis], "my hands and my feet," i. e. they threaten to tear all my members. The form כָּאֲרִי is *ὡς ὁ λέων*, i. e. as lions, like Isaiah 38:13; and *to threaten, to gape upon*, or a similar verb may be understood in this member of the sentence from the foregoing context, by the ordinary figure zeugma. [But no such *idea* is comprised in what goes before.]

However, all the ancient interpreters have taken כארי as a verb, and this may be defended, if we regard כָּאֲרִי a participle of Kal, formed in the Chaldee manner (קָאֵם part. קוּם) and plural, for כָּאֲרִים (like מִנִּי Ps. 45:9, for מִנִּים): although it would be cause for surprise if we were to find two grammatical forms of such extreme rarity joined in one word (compare Lehrg. 401, 523). If this opinion were adopted, we should render, *piercing, digging through, my hands and my feet*, that is, my enemies (who are to be understood by the dogs) with their darts and weapons on every side: and there is no need to remark that even these things apply as suitably as possible to David [?], to whom this psalm is ascribed in the title, and that at least there is no need to understand them of Christ as affixed to the cross [?]. A verb of *piercing* in the sense of wounding (compare חָלַל and Arab. خَرَّ to perforate, to wound) is most aptly applied to hostile weapons; and hands and feet are used poetically for all the members and the whole body [?] (compare Hesiod. 114). LXX. *ὤρυξαν* (the verb which they use elsewhere for כָּרָה, נָקַר). Vulg. *foderunt.* Syr. ܒܙܥܘ.—Aqu. Symm. in the Hexapla and Jerome (according to the reading *vinxerunt* [which is a mere erratum]) give the word the signification of *binding, tying*, which is defensible on philological grounds (and this ought not to have been denied by Hengstenberg, Christologie d. A. T. i. p. 180), compare كَارَ I. V. to fold round a head-dress, كُوْر a wreath, a head-dress, but it is much less suitable to the context.—Aquila in his first edition *ἤσχυναν, they disfigured*, i. e. they stained with blood, prob. ascribing to the root כָּאַר the signification of the Aramæan כְּעַר.—Farther, that כארי was commonly regarded as a verb is shown by the reading of two MSS. כארו (כָּאֲרוּ) for כָּרוּ.

[*Note.* The remarks of Gesenius are sufficient to shew any unprejudiced reader that כָּאֲרִי in this passage, does not mean, *as a lion;* it is to be observed, 1st. That all the ancient versions take it as part of a verb, and most of them in the sense of *to pierce;* and this, as Gesenius has shewn, is explicable with the present reading. 2nd, The Jews themselves (see the Masora on Num. 24:9.), expressly disclaim the meaning of "as a lion." 3rd, Ben Chaim states that, in the best MSS., he found a ק' and כ' on the word כארו, כארי. 4th, כָּאֲרוּ is actually the reading of some MSS. (see De Rossi). The sense will be just the same whether we read כארי as a participle pl., or whether we read כארו pret. of the verb; the latter is apparently preferable. We may either take it from כור with א inserted, or from a kindred root כאר (compare ראם, and רום). It is hardly needful to state how certain it is that the Psalm applies to Christ and not to David the *authority* of the New Test. proves this, even if it had not been clear from the contents of the Psalm.]

II. כּוּר or כִּיר an unused root, prob. i. q. נִיר *to be hot, to boil* (gähren), hence *to cook*. Hence כִּירַיִם frying pan, כִּיּוֹר basin, and—

כּוּר m. *a furnace* in which metals are smelted from the ores, Ez. 22:18, 20, 22; Pro. 17:3; 27:21; Metaph. Isa. 48:10, "I have proved thee in the furnace of affliction;" Deut. 4:20, "and he brought you from the iron furnace of Egypt;" 1 Ki. 8:51. (Arab. كُور, Syr. ܟܘܪܐ id.)

כּוֹר עָשָׁן ("smoking furnace"), [*Chor-ashan*], pr. n. of a town in the tribe of Simeon, 1 Sam. 30:30; elsewhere עָשָׁן, Josh. 15:42; 19:7; 1 Ch. 4:32; 6:44.

כּוֹר i. q. כֹּר which see.

כּוּשׁ pr. n.—(1) [*Cush*] *Æthiopia* (f. Ps. 68:32), and *Æthiopians* (LXX. Αἰθιοπία, Αἰθίοπες, comp. Jos. Archæol. i. 6, § 2, and Pesh. Act. 8:27); a people descended from Ham, Gen. 10:7, 8; whose country was surrounded by the river Gihon (Gen. 2:13; comp. Isa. 18:1; Zeph. 3:10); inhabited by black men (Jer. 13:23); and very rich (Isa. 43:3; 45:14); very often joined with Egypt (Isa. 20:3—5; 37:9; see my comment on this passage); see also 2 Ki. 19:9; 2 Ch. 14:11, sq.; Ps. 68:32; 87:4; Jer. 46:9; Eze. 30:4, sq.; Dan. 11:43; Am. 9:7; Job 28:19. Bochart has incautiously (Phaleg iv. 2) made the *Cushites* inhabitants of Arabia Felix; and the opinion of J. D. Michaëlis, who places the Cushites partly in Arabia, partly in Æthiopia, is not to be regarded (Spicileg. i. p. 143, sq.); for there is no place in the Old Test., as Schulthess has rightly remarked (Paradies, p. 10, sq.), which makes it needful to regard כּוּשִׁים as having inhabited any where but in Africa (the passages Num. 12:1; Hab. 3:10; 2 Ch. 21:16; 14; 16, prove nothing); [but even if these passages proved nothing, Gen. 2:13 would still mark an Asiatic *Cush*. See Forster's Arabia]. Indeed all the nations sprung from כּוּשׁ and enumerated in Gen. 10:7, are to be sought for in Africa.

(2) a Benjamite in the court of Saul, [if not a name applied to Saul himself, or to Shimei], Ps. 7:1.

כּוּשִׁי m.—(1) Gent. n. from כּוּשׁ No. 1, *an Æthiopian*, Jer. 13:23; 38:7, 10, 12; 2 Chr. 14:8, pl. כּוּשִׁים 2 Chr. 21:16; Dan 11:43; and כּוּשִׁיִּים, Am. 9:7, fem. כּוּשִׁית Num. 12:1.

(2) [*Cushi*], pr. n. of the father of Zephaniah the prophet, Zeph. 1:1.

כּוּשָׁן [*Cushan*], f. Hab. 3:7, i. q. כּוּשׁ, No. 1.

כּוּשַׁן רִשְׁעָתַיִם ("most malicious," (or wicked) "Æthiopian?") [*Cushan-rishathaim*], pr. n. of a king of Mesopotamia, Jud. 3:8, 10.

כּוֹשָׁרָה f. *prosperity*, pl. (comp. אֹשֶׁר, אַשְׁרֵי) Ps 68:7. Root כָּשֵׁר No. 2.

כּוּת 2 Ki. 17:30, and כּוּתָה verse 24, pr. n. *Cuth*, *Cuthah*, the country of the Cuthæans; i. e. of a nation who were brought by the king of Assyria to inhabit the territory of the kingdom of Israel after the people had been carried into captivity; they afterwards became one nation with those who were left of the old inhabitants, thus forming the Samaritan people, who, on this account, are called by the Chaldeans and Talmudists, כּוּתִים. Nothing can be certainly stated as to the locality of this country, which Josephus (Archæol. ix. 14, § 3) places in Persia: others seek it in Phœnicia, because the Samaritans themselves professed a Sidonian origin (Jos. Ant. xi. 8. § 6; xii. 5. § 6); see Michaëlis Spicileg. P. i. p. 104, sq.

כּוֹתֶרֶת; see כֹּתֶרֶת.

כָּזַב in Kal part. כֹּזֵב Ps. 116:11; of more frequent occurrence in—

Piel כִּזֵּב to lie, Job 6:28; 34:6; Prov. 14:5. (Arab. كَذَبَ.) Followed by לְ *to lie to any one, to deceive him*. Ps. 78:36; 89:36, "shall I lie unto David?" i. e. break my fidelity (comp. Num. 23:19). Eze. 13:19, followed by בְּ id. 2 Ki. 4:16. Metaph. applied to water quickly drying up and disappointing the traveller, comp. אַכְזָב.

Hiphil, *to reprove of lying, to convict of falsehood*, Job 24:25.

Niphal, pass. of Hiphil, *to be proved false*, or *deceitful*, Job 41:1.

The derivatives follow, except אַכְזִיב, אַכְזָב.

כָּזָב m.—(1) *falsehood, lying*, Ps. 4:3; 5:7; Prov. 6:19.

(2) *any thing that deceives*, deludes by false hope; used of idols, Ps. 40:5; Am. 2:4; used of a false oracle, Ez. 13:6.

כֹּזֵבָא ("lying"), [*Chozeba*], pr. n. of a place 1 Ch. 4:22, which appears to be the same as כְּזִיב, which see.

כָּזְבִּי ("lying"), [*Cozbi*], pr. n. of a daughter of a prince of Midian, Num. 25:15, 18.

כְּזִיב [*Chezib*], pr. n. of a town in the tribe of Judah, Gen. 38:5, prob. the same as that called elsewhere אַכְזִיב.

כָּזַר an unused root; nearly the same as Arab. كسر (the root كزر, which is found in Simonis, is altogether wanting in Arabic), *to break with vio-*

lence, to rout an enemy, med. Kesra, *to be angry*, followed by عَلَى; compare Syriac ܥܰܫܺܝܢ, *bold, daring*. (Kindred roots are גָּזַל ,נָזַר ;קָצַר.) Hence אַכְזָר ,אַכְזָרִי ,אַכְזְרִיּוּת.

כֹּחַ rarely כּוֹחַ Dan. 11:6, with suff. כֹּחִי (from the root כָּחַח; which see).

(1) *strength, power, might*—(*a*) of men, Jud. 16:6, 30; Job 26:2, לְלֹא כֹחַ "to him who is devoid of strength." גִּבֹּרֵי כֹחַ Ps. 103:20 i. q. elsewhere גִּבֹּרֵי חַיִל.—(*b*) of animals, Job 39:11.—(*c*) used of the power of God, Num. 14:17; Job 23:6; 30:18; [used in a bad sense of *violence*, Ecc. 4:1]. Specially used of virile strength, Gen. 49:3, אַתָּה כֹּחִי "thou art my strength" i. e. the son of my strength, begotten in my youthful vigour. The "strength of the earth" is used for its produce, Gen. 4:12; Job 31:39.

(2) *the ability, power* of doing any thing, followed by a gerund. Dan. 1:4.

(3) *substance, wealth, riches* (compare חַיִל No. 3), Job 6:22; 36:19; Pro. 5:10, comp. Ezr. 2:69.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30; see Boch. Hieroz. i., p. 1069.

כָּחַד unused in Kal; kindred root כָּחַשׁ, prob. TO DENY, TO DISOWN, i. q. Æth. ከሐደ: and Arab. جَحَدَ.

["This root, like כָּחַשׁ and כָּחַל, appears to have had the signification of *covering, covering over;* and this idea was partly transferred to that of *denying* (in כָּחַד, כָּחַשׁ), and partly to that of *smearing over* (in כָּחַל)." Thes.]

PIEL כִּחֵד (1) *to deny, to disown*, followed by an accus. Isa. 3:9; Job 6:10.

(2) *to cover, to hide*, Job 27:11; Ps. 40:11, followed by an accus. of the thing and לְ (Ps. 40:11) or מִן of pers. *to conceal from any one*, Jos. 7:19; 1 Sam. 3:17, 17; Jer. 38:14, 25.

HIPHIL הִכְחִיד.—(1) *to hide*, Job 20:12

(2) *to cut off, to destroy*, i. q. ἀφανίζειν, as a people, Exod. 23:23; Zec. 11:8.

NIPHAL—(1) pass. of Piel, No. 1, 2 Sam. 18:13; Ps. 69:6; 139:15; Hos. 5:3.

(2) pass. of Hiphil No. 2, Job 4:7; 15:28; 22:20, with the addition of the words *from the earth*, Ex. 9:15.

כָּחַח an unused root, having, as I consider, the same meaning as Syriac ܟܳܚ *to pant*, Germ. keuchen (compare the roots of similar sound, which also are onomatopoetic, נָהַג ,אָנַח ,נָפַח); hence, *to exert one's strength*, whence כֹּחַ *strength, power*. I consider the Arab. كَحَّ to overcome in battle, as a secondary root, formed from the Hebr. כֹּחַ.

כָּחַל i. q. Arab. كَحَلَ TO PAINT the eyes with stibium, Ez. 23:40; prop. perhaps *to blacken*, as if with charcoal, so that it would be kindred to גַּחַל charcoal. For the *paint* of the Hebrew women (elsewhere called פּוּךְ, Gr. στίμμι) was dust, producing a black colour, commonly prepared from lead ore and zinc, which they mixed with water, and spread on the eyelids in such a way that the white of the eye might appear brighter surrounded by a black margin. Compare Car. Böttiger's Sabina, p. 22, 48, and A. Th. Hartmann, Die Hebräerin am Putztische, P. ii. p. 149 sq.; iii. p. 198, sq.

כָּחַשׁ (kindred to כָּחַד)—(1) prob. TO LIE (see PIEL).

(2) *to fail*, used of the body (compare כָּזַב Isa. 58:11). Ps. 109:24, בְּשָׂרִי כָּחַשׁ מִשָּׁמֶן "my flesh faileth of fatness," i. e. is void of fat, is become lean. Compare כַּחַשׁ.

PIEL כִּחֵשׁ.—(1) *to deny*, Gen. 18:15; Josh. 7:11; followed by בְּ of pers. and thing, *to disavow* any thing, Lev. 5:21, 22; Job 8:18, כִּחֵשׁ בַּיהוָֹה to deny the Lord; Isa. 59:13; Jer. 5:12; ellipt. Pro. 30:9, פֶּן־אֶשְׂבַּע וְכִחַשְׁתִּי "lest I be full and deny (God)."

(2) *to lie*, Levit. 19:11; Hos. 4:2; followed by לְ 1 Ki. 13:18, כִּחֵשׁ לוֹ "he lied to him."

(3) *to deceive* (one's expectation); hence, i. q. to fail, used of the productions of the earth, Hos. 9:2; Hab. 3:17; compare Lat. *spem mentita seges, fundus mendax.*

(4) *to feign, to flatter*, most commonly used of the vanquished pretending subjection and love towards a victor, Ps. 18:45; 66:3; 81:16; כִּחֵשׁ לַיהוָֹה Job 31:28.

NIPHAL, Deut. 33:29, and HITHPAEL, 2 Sa. 22:45, i. q. Piel No. 4. Hence—

כַּחַשׁ—(1) *falsehood, fraud, deception*, Nah. 3:1; Hos. 12:1.

(2) *leanness*, Job 16:8; see the verb in Kal; and—

כֶּחָשׁ m. (for כִּחֵשׁ, כֶּחָשׁ, of the form קָטֵל), *lying*, Isa. 30:9.

I. **כִּי**—(A) prop. relative pron. i. q. אֲשֶׁר, although in the Hebrew, that we have, this primitive use is extremely rare. This very ancient and truly primi

tive word is widely extended also in the Indo-Germanic languages; compare Sanscr. relat. *jas, já, jat* (softened for *qas*, etc.); interrog. *kas, ká, kim;* Latin *qui, quæ, quod;* Pers. كى, كه, and even Chinese *tshè*, he, and *tchè*, who; the correlatives of these words are the demonstr. הִיא, هى, Gr. ἵ, ἵ=ἵς, ἵς, Latin *is*, idem; see Buttmann's larger Gr. Grammar, i. 290; demonstr. and relat. דִּי, ذى (*die*); interrogatives מִי, τί. From the fuller and ancient form *qui*, by the rejection of the palatal from the beginning, have arisen also Pers. and Zab. وى, וי, Germ. wie; a trace of the palatal is found in the Anglo-Saxon *hwa* and *hweo*, Notk. As I judge, there is a most certain example of the use of this word as a relative in Gen. 3:19, "until thou returnest to the earth כִּי מִמֶּנָּה לֻקָּחְתָּ out of which thou wast taken" (LXX. ἐξ ἧς ἐλήφθης, and so also Onk., Syr., Saad.), which is expressed in verse 23, אֲשֶׁר לֻקַּח מִשָּׁם. In this sentence it can scarcely be causal, for the cause immediately follows in these words כִּי עָפָר אַתָּה וְאֶל עָפָר תָּשׁוּב. An equally probable instance is Gen. 4:25, כִּי הֲרָגוֹ קָיִן, Vulg. *quem occidit Kain* (LXX. ὃν ἀπέκτεινε Καΐν. Onk., Syr.); and in this passage nothing could be more languid than, "*for* Cain had killed him." This more ancient usage is again found revived, Isa. 54:6; "The Lord calleth thee as a wife of youth כִּי תִמָּאֵס who wast rejected" (LXX. μεμισημένην. Vulg. *abjectam;* Ch. who wast rejected); Isa. 57:20, "the wicked are like a troubled sea כִּי הַשְׁקֵט לֹא יוּכָל;" Vulg. *quod quiescere non potest.* Other examples which have been referred to this usage are either uncertain (Deu. 14:29; Ps. 90:4), or unsuitable (see Noldii Concord. Part. p. 372); but the primary pronominal power of this word no one will doubt, who has considered the analogy of other languages, and has compared the double use of the conjunction אֲשֶׁר. Just like אֲשֶׁר, Gr. ὅτι (whence *uti, ut*); Latin *quod, quia;* French *que;* it commonly becomes—

(B) A *relative conjunction.*—(1) THAT (Germ. daß, sprung from the demonstr. das changed into a relative), prefixed to sentences depending on an active verb, occupying to it the place of an acc.; as elsewhere אֲשֶׁר, and fully אֵת אֲשֶׁר (see אֲשֶׁר B, No. 1); Gen. 1:10, וַיַּרְא אֱלֹהִים כִּי טוֹב prop. "and God saw (this) which was good;" Job 9:2, יָדַעְתִּי כִּי כֵן "I know this to be so." So after verbs of seeing, Gen. 1:4; of hearing, 1 Ki. 21:15; Isa. 37:8; of speaking, Job 36:10; demanding, Isaiah 1:12; knowing, Gen. 22:12; 24:14; 42:33; Job 10:7; believing, Ex. 4:5; Job 9:16; remembering, Job 7:7; 10:9; forgetting, Job 39:15; rejoicing, Isa. 14:29; repenting, Gen. 6:6, 7; when in Latin there is used either an accus. with an infinitive, or the particle *quod.* In other phrases the sentence depending on this particle is to be regarded as the nominative, e.g. טוֹב כִּי *it is good that;* Job 10:3; 2 Sa. 18:3; Lam. 3:28, and וַיְהִי כִּי which may be rendered in Latin *accidit ut* [it happened that], but properly *accidit hoc, quod* (es trug sich das zu, daß), Job 1:5; 2 Sam. 7:1, so frequently. Here belong—(*a*) הֲכִי *num* verum est *quod? is (it so) that?* (French *est-ce que?*) for *num? whether?* Job 6:22, הֲכִי אָמַרְתִּי "is (it) that I said?" 2 Sa. 9:1; and so when an answer is expected in the affirmative, (compare הֲ No. 1, *b*), *nonne* verum est *quod, is it not* true *that* (French *n'est-ce pas que*), i.q. *nonne?* Genesis 27:36; 29:15; 2 Sam. 23:19 (compare 1 Ch. 11:21.—(*b*) כִּי added to adverbs and interjections, which have the force of a whole sentence, e.g. Job 12:2, אָמְנָם כִּי אַתֶּם הָעָם "(it is) true that you are the people." So הִנֵּה כִּי *behold that,* does not differ from the simple הִנֵּה Ps. 128:4; הֲלֹא כִּי id.; 1 Sam. 10:1; אַף כִּי also that (see אַף); אֶפֶס כִּי only that (see אֶפֶס). In all these phrases כִּי may in Latin [or English] be omitted; and this is always done—(*c*) when כִּי is prefixed to *oratio directa*, like Gr. ὅτι in Plato [and New Test.], and Syr. ܕ (see a number of examples in Agrelli Otiola Syr. p. 19): Gen. 29:33, וַתֹּאמֶר כִּי שָׁמַע יְיָ "and she said, Jehovah has heard," prop. she said, *that* Jehovah has heard; for the whole of what is said is regarded as in the accusative, depending on the verb of saying, Ruth 1:10; 1 Sam. 10:19. Often also after expressions of swearing, as חַי יְהוָֹה כִּי "by the life of God (I declare) that," 1 Sa. 20:3; 25:34; 26:16; 29:6; חַי הָאֱלֹהִים 2 Sa. 2:27; חַי אֵל Job 27:2; חַי אָנִי Isa. 49:18; כֹּה יַעֲשֶׂה לִּי אֱלֹהִים וְכֹה יוֹסִיף 1 Sam. 14:44; 2 Sam. 3:9; 19:8; 1 Ki. 2:23; whence it is that by the ellipsis of such an expression it is put affirmatively, even at the beginning of an oracular declaration, Isa. 15:1.

(2) *so that, that,* used of consecution and effect (compare Arab. كَيْ in the sense of *that* final, *in order that*). Job 6:11, מַה־כֹּחִי כִּי אֲיַחֵל "what is my strength that I should hope?" Isa. 36:5, עַל מִי בָטַחְתָּ כִּי מָרַדְתָּ "upon whom dost thou so trust, that thou shouldest rebel?" Isai. 29:16, "is then the potter as the clay כִּי יֹאמַר מַעֲשֶׂה לְעֹשֵׂהוּ וגו׳ so that the work may say of the workman, he hath not made me." Ex. 3:11, מִי אָנֹכִי כִּי אֵלֵךְ אֶל פַּרְעֹה "who (am) I that I should go unto Pharaoh?" I am not such a one as can go before him. Hos. 1:6, "I will

no more have mercy on the house of Israel כִּי נָשֹׂא אֶשָּׂא לָהֶם so as to pardon them. Ex. 23:33; Gen. 40:15; Jud. 9:28; 2 Ki. 8:13; 18:34; Job 3:12; 7:12, 17; 10:6; 15:14; 21:15. Sometimes it has an intensitive force, *so that, so even, even*, compare עַד C, 2. Isa. 32:13, "thorns grow up in the fields of my people, כִּי עַל בָּתֵּי מָשׂוֹשׂ even in the houses of joy," etc. Comp. אֲשֶׁר B, 10. More fully it would be עַד־כִּי.

(3) used of time, i. q. ὅτε, pr. *at that time, which, what time, when*. Job 7:13, כִּי אָמַרְתִּי וגו׳ "when I say," etc. Gen. 4:12, "when thou tillest the ground, it shall no more yield to thee its strength." Hos. 11:1, "when Israel was a child I loved him." Job 22:2, "can a man profit God, when (or where) he wisely profits himself?" Job 4:5. Lev. 21:9; Isa. 8:19. Of frequent use is the phrase וַיְהִי כִּי "and it came to pass when"—Gen. 6:1; 12:12; Exod. 1:10. Sometimes it has almost a conditional power, (compare אֲשֶׁר No. 4, and the German wann, wenn, [so sometimes the English *when*]), as Deut. 14:24, וְכִי יִרְבֶּה מִמְּךָ הַדֶּרֶךְ ... וְנָתַתָּ וגו׳ "and when (if) the way be too long for thee ... then thou shalt give (i. e. sell) it," etc. In other places a distinction is carefully made between this particle and אִם conditional. Ex. 21:2, "when (כִּי) thou buyest an Hebrew servant, he shall serve thee six years; in the seventh he shall go out free. 3. If (אִם) he came in alone, alone he shall go out; if (אִם) with a wife, his wife shall go out with him. 4. If (אִם) his master hath given him a wife .... 5. and if (וְאִם) the servant shall say," etc. And thus to the single provisions of the law אִם is prefixed; but before the whole enactment כִּי. Compare in the same chapter, verse 7 (כִּי) and verses 8, 9, 10, 11 (אִם).—ver. 14, 18 (כִּי) and ver. 19 (אִם).—ver. 20 (כִּי) and ver. 21 (אִם).—ver. 22 (כִּי) and 23 (אִם), and so 26, 27.—28, compare 29, 30, 32. Also Gen. 24:41. (In Arabic there is a like distinction between أَنَّ = כִּי and إِنْ conditional = אִם, although not always accurately observed.)

(4) כִּי is used of time, but in such a sense that (like other relatives) it passes over to a demonstrative power when it *begins an apodosis*, pr. *tum, then, so* (as elsewhere אֲזַי at the beginning of an apodosis, Ps. 124:3, seq., and וְ No. 1, *e*), Germ. dann, so (which latter is a relat. fem.). Conditional words commence a protasis, as אִם Job 8:6, אִם זַךְ וְיָשָׁר אַתָּה כִּי עַתָּה יָעִיר עָלֶיךָ "if thou art pure and upright, then will he now watch over thee." Job 37:20; Ex. 22:22; אִם לֹא Isaiah 7:9; לוּ Job 6:2; לוּלֵי Genesis 31:42; 43:10; אוּלַי (unless) Nu. 22:33. More rarely, and in a longer clause is it put after nouns absolute (as elsewhere וְ No. 1, letter *e*), Gen. 18:20, זַעֲקַת סְדֹם וַעֲמֹרָה כִּי רָבָּה "the cry concerning Sodom and Gomorrah, so is it great." Isa. 49:19. Compare as to the same use in Aramæan, Comment. on Isaiah 8:20.—From its relative use as to time (No. 3) there arises farther its power —

(5) as a relative causal particle: *because, since, while*, Gr. ὅτι, Germ. weil (which also properly relates to time, from Weile for *while, when*), more fully יַעַן כִּי, עַל כִּי *propterea quod, on account that* (German dieweil). A causal sentence sometimes precedes, as Gen. 3:14, "because thou hast done this, thou art cursed," etc. Gen. 3:17, "because thou hast hearkened to thy wife .... cursed be the ground," etc.;—sometimes it follows; Lam. 3:28, "he sitteth alone, and is silent כִּי נָטַל עָלָיו because (God) has laid (this) upon him." When the causal clause follows, in Latin the causal demonstrative *nam* is commonly used, Gr. γάρ [Engl. *for*]. Psalm 6:3, "heal me, O Jehovah, כִּי נִבְהֲלוּ עֲצָמָי for my bones are troubled." Psa. 10:14; 25:16; 27:10; Isa. 2:3, 6, 22; 3:1, 10, 11; 6:5; 7:22, 24; 8:10; 9:3; 10:22, 23; Gen. 5:24; 30:13; 41:49; as so very frequently. כִּי stands almost always at the beginning of its clause; it is rarely inserted like the Lat. *enim*. Ps. 118:10; 128:2. If there be many causes of one thing, כִּי is repeated (when in German it would be weil ... und weil, or denn ... und), [Engl. *because ... and*, or *for ... and*], Isa. 6:5, "woe is me, for I am undone, כִּי אִישׁ טְמֵא שְׂפָתַיִם אָנֹכִי ... כִּי יְיָ רָאוּ עֵינָי because I am of unclean lips ... (and) because my eyes (have) seen Jehovah," i. e. because I, who am of unclean lips, have beheld God. Isaiah 1:29, 30; 3:1, 6; 9:3—5; 15:6, seq.; 28:19, 21; Job 3:24, 25; 8:9; 11:15, 16; Eccl. 4:14; also כִּי ... וְכִי Isa. 65:16; Job 38:20. Used disjunctively כִּי ... וְכִי ... וְכִי *for ... or ... or*. 1 Ki. 18:27.

Sometimes the causal power of this particle is not immediately obvious, but by a careful examination of the connection of the sentences, it is found to exist. Job 5:22, "at destruction and famine thou shalt laugh, and of the beasts of the field thou shalt not be afraid. 23. For (כִּי) with the stones of the field thou shalt have a covenant, and friendship with the beasts of the field." Thou shalt have nothing to fear, because thy field shall be fertile, not covered with stones, nor overrun by wild beasts. Isa. 5:10, "for (כִּי) ten acres of vineyard shall yield one bath, and the seed of an homer (ten ephahs) (shall yield) one ephah." There had preceded, "the houses shall be laid desolate without inhabitants;" because of the

great sterility of the fields the land shall be desolated. Isa. 7:21, "in that day shall a man nourish a heifer and two sheep. 22. .... כִּי חֶמְאָה וּדְבַשׁ יֹאכַל כָּל־הַנּוֹתָר וגו׳ "for butter and honey shall they all eat who shall be left," etc. In the desolated land for want of fruits and wine they shall live on milk and honey, and *therefore* they shall all attend to the keeping of cattle. Compare Isai. 17:3, seq.; 30:9. In other places כִּי sometimes does not refer to the words next preceding, but to those a little more remote. Isa. 7:14, "therefore the Lord himself will give you a sign, behold a virgin shall conceive .... 16. for (כִּי) before the child shall know," etc. i. e. in this very thing, which is contained in verse 16, was the sign of the prophecy contained (comp. Isa. 8:4); 10:24, "fear not ... 25. for yet a very little while and the punishment shall cease." Josh. 5:5. Compare as to a similar use of the particle γὰρ, Herm. ad Viger, p. 846, ed. 3, and as to *enim* Ramshorn's Lat. Gram. § 191, i. And כִּי also agrees with these particles, in its being put when any thing is brought forward as a matter of common knowledge, Germ. denn ja, ja (inserted in a sentence). Job 5:6, כִּי לֹא יֵצֵא מֵעָפָר אָוֶן nicht aus dem Boden keimt ja das Unheil. Isa. 32:6—8. — Ironical expressions are these, Prov. 30:4, "what is his name, and what is his son's name? כִּי תֵדָע for thou knowest," du weißt es ja. Job 38:5. 1 Ki. 18:27, כִּי אֱלֹהִים הוּא "for he (Baal) is a god."

From the causal power there arises — (6) its varied use in *adversative* sentences. For often — (*a*) after a negation, it is i. q. *sed*, *but* (sondern). Gen. 24:3, "thou shalt not take for my son a wife of the daughters of Canaan...4. כִּי אֶל אַרְצִי...תֵּלֵךְ but thou shalt go unto my country," etc. Prop. for thou shalt go unto my country: the former must not be done, *because* the latter is to be done. (Verse 38, with the same context, there is put אִם־לֹא.) Gen. 45:8, "you have not sent me hither, but (כִּי) God," pr. *for* God sent me. Gen. 19:2, לֹּא כִּי בָרְחוֹב נָלִין "(we will) not (go in); but we will lodge in the street." Gen. 3:4, 5; 17:15; 18:15; 42:12; Exod. 1:19; 16:8; Josh. 17:18; 1 Ki. 21:15; 2 Chr. 20:15; Psa. 44:8; Isa. 7:8; 10:7; 28:27; 30:16; 38:1; 65:6, 18; Dan. 9:18. Compare כִּי אִם B, 1. Once for כִּי אִם B, 2. 1 Sa. 27:1. "nothing is well for me, כִּי אִמָּלֵט unless that I flee." LXX. ἐὰν μή. — (*b*) On a similar principle is the use of כִּי in passages where, although an express negative does not precede, there is a negative force in the sentence itself. In Latin it may be more fully rendered (*minime vero*) *sed*, and simply *enim*, as in this example from Cicero (Tusc. ii. 24): "*num tum ingemuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedæmoniis relinquebat, quam acceperat servientem*," for "*Minime vero, nam*—;" Germ. nein sondern, nein denn; aber nein, denn ja. Job 31:17, "have I then eaten my morsel alone? have I withheld it from the orphan? 18. nay but (כִּי) from youth he grew up with me as a father." Mic. 6:3, "what harm have I done to thee? 4. (none) for I brought thee;" ich führte dich ja, etc. Psa. 44:21—23, "if we have forgotten God...would not God search this out. 23. but on the contrary, (כִּי) for thy sake we are killed." Job 14:16, "(oh! that thou wouldst hide me for a while in Hades, and afterwards recal me to life, though I know this to be impossible): כִּי עַתָּה צְעָדַי תִּסְפּוֹר but no! (on the contrary) thou numberest my steps;" so far from dealing with me kindly, thou even art almost lying in wait against me. Psa. 49:11; 130:4; 2 Sam. 19:23; Isa. 49:24, 25. It rarely occurs — (*c*) without any previous negation, like ἀλλὰ γὰρ, *enimvero*, *but truly*, *yet;* aber ja, aber freylich. (Comp. כִּי אִם letter B, No. 3.) Isa. 28:28, "wheat is threshed, כִּי לֹא לָנֶצַח אָדוֹשׁ יְדוּשֶׁנּוּ yet it is not threshed hard;" aber man drischt ihn freylich nicht stark. Isa. 8:23, כִּי לֹא מוּעָף לַאֲשֶׁר מוּצָק לָהּ "nevertheless, darkness (shall) not (always be) where (now) distress is;" aber freylich bleibt's nicht dunkel; or, aber es bleibt ja nicht dunkel. — (*d*) It introduces an explanation, like the Lat. *atque*, Isa. 5:7; Job 6:21; Isa. 51:3. — Also — (*e*) a causal power is also manifest in those examples in which it may be rendered by the Latin *quanquam*, *although*. Ex. 13:17, "God led them not by the way through the land of the Philistines, כִּי קָרוֹב הוּא although it was near (prop. for this was near): for (כִּי) he said," etc. Psa. 116: 10; Deu. 29:18; Josh. 17:18.

(7) Prepositions, to which כִּי is joined (the same as אֲשֶׁר No. 11), are turned into conjunctions, as יַעַן כִּי and עַל כִּי *on account of, because;* עַד כִּי *until that, until;* עֵקֶב כִּי and תַּחַת כִּי for the reason that, because; see Lehrg. 637.

In the expression כִּי עַל כֵּן the relative conjunction is put before the adverb. For wherever this phrase occurs (Gen. 18:5; 19:8; 33:10; 38:26; Nu. 10: 31; 14:43; 2 Sa. 18:20; Jer. 29:28; 38:4) it is for עַל־כֵּן־כִּי *on account that, because*, like אֲשֶׁר עַל־כֵּן Job 34:27, for עַל־כֵּן אֲשֶׁר. [Gesenius afterwards entirely rejected the idea of any such transposition in the phrase; he would take כִּי in its own proper causal power, separating it in such cases from the following עַל־כֵּן; in other passages, he would take the compound phrase unitedly, as signifying *on this account*

that.] A similar transposition occurs in לְמִן for מִן לְ *inde* (for *de—in*); מִבַּלְעֲדֵי ;לְבַד מִן for מִלְּבַד, and Syr. ܡܶܛܽܠ ܕ for כִּי אִם; אִם כִּי for (see כִּי אִם letter C, No. 2), and in Gr. ὅτι τι for τι ὅτι. The opinion of Winer cannot be assented to, who (Simonis Lex. page 474), tries to show, with more toil than success, that with the exception of one example, 2 Sa. 18:20, this phrase is always to be rendered *for therefore*. See Sal. b. Melech on Gen. 18:5, כי על כן כמו על אשר וכן כל כי על כן שבמקרא.

A remarkable example of the various significations of כִּי is found in Josh. 17:18, "Thou shalt not have one lot only, but (כִּי) thou shalt have the mountain, since (כִּי) it is a forest, thou shalt cut it down, and its whole extent shall be thine; for (כִּי) thou must drive out the Canaanite, because (כִּי) they have chariots of iron, and because (כִּי) they are strong," i.e. they are so troublesome and injurious to you; comp. Josh. 14:3.

כִּי אִם is used—(A) so that אִם may refer to an interposed or parenthetic clause, and each particle retain its own native force.—(1) *that, if*, daß, wenn. 1 Sa. 20:9, "God forbid כִּי (אִם יָדֹעַ אֵדַע כִּי כָלְתָה הָרָעָה מֵעִם אָבִי לָבוֹא עָלֶיךָ) וְלֹא אֹתָהּ אַגִּיד לָךְ that, if I knew assuredly that evil were determined from my father to come upon thee, I should not shew it to thee." Here, after the parenthetic sentence, the other words are adjoined with ו copulative. In other cases כִּי itself is repeated, Jer. 26:15, "know ye, כִּי אִם מְמִתִים אַתֶּם אֹתִי כִּי דָם נָקִי וגו׳ that if ye slay me, ye will bring upon yourselves innocent blood;" Germ. ihr sollt wissen, daß, wenn ihr mich tödtet, so werdet ihr u.s.w.

(2) *that since*, that inasmuch as (compare אִם No. 5), Gen. 47:18.

(3) *for, if*, Ex. 8:17; Josh. 23:12; Ecc. 11:8.

(4) *but, if* (sondern, wenn), Lam. 3:32, "but if (God) cause grief, yet will he have compassion."

(B) so that the particles are closely conjoined, and refer to the same clause.—(1) *but if* (sondern wenn), after a negation. Ps. 1:1, "blessed is the man who walketh not...(if he walk not...). 2. but if his delight is in the law;" and simply *but* (sondern), i.q. כִּי No. 6. Gen. 32:29, "thou shalt no more be called Jacob, but (כִּי אִם) Israel." 1 Sa. 8:19, "nay, but (כִּי אִם) a king shall be over us." Psa. 1:4; 1 Ki. 18:18; 2 Ki. 23:23; Jer. 7:23; 16:15; Deu. 12:14. Sometimes the negation is only implied in the sentence (comp. כִּי No. 6, *b*). 2 Sa. 13:33, "let not the king take it to heart, because they say that all the king's sons are dead; (not so) but (כִּי אִם) Amnon only is dead."

(2) *unless* (außer wenn), also after a negation: (Germ sondern, formerly was also i.q. *nisi, unless*).—(*a*) followed by a verb, Gen. 32:27, "I will not let thee go, unless (כִּי אִם) thou bless me." Lev. 22:6; Est. 2:14; 2 Sam. 5:6.—(*b*) followed by a noun, Gen. 39 9, "he keeps back nothing from me, except (כִּי אִם) thee, because thou art his wife;" 28:17; Est. 2:15. Instead of the preceding negative there is sometimes an interrogation with a negative force, Isa. 42:19, "who is blind (i.e. no one is to be called blind), כִּי אִם עַבְדִּי except my servant?"

(3) without a previous negation; *but*, Germ. aber, Gen. 40:14, כִּי אִם זְכַרְתַּנִי וגו׳ "but remember me when it shall be well with thee;" Num. 24:22. Some have denied this sense of כִּי אִם, but it is clear that it is also found in the simple כִּי (see No. 6, *c*); and it is not to be wondered at, as also the Germ. sondern was formerly used without a negation, see Frisch's Glossary.

(C) In some passages one of the two particles seems to be redundant. It is then—(1) i.q. כִּי B, 1, *c, that*, after forms of swearing, 2 Sam. 15:21; 2 Ki. 5:20; Jer. 51:14.

(2) i.q. כִּי of time (No. 3); *when, if*, Ex. 22:22, "if (אִם) thou afflictest him (the orphan), כִּי אִם צָעֹק יִצְעַק אֵלַי שָׁמֹעַ אֶשְׁמַע צַעֲקָתוֹ and if he shall cry to me, I will hearken to him." With this agrees the old Germ. wenn daß for wenn, prop. wenn (es ist) daß, and כִּי אִם appears to me to be transposed for אִם כִּי *if* (it be) *that*.

(3) i.q. כִּי causal (No. 5); *for*, Job 42:8; Prov. 23:18.

כִּי־עַל־כֵּן *on this account that*, dieweil, see כִּי, letter B, No. 7.

II. **כִּי** subst. ἅπ. λεγ. Isa. 3:24, contr. from כְּוִי, from the root כָּוָה (compare אִי from אָוָה, עִי from the root עָוָה) *a mark branded*, or *burnt in*. Arab. كَيّ id., from the root كَوَى.

כִּיד an unused root. Arab. كَادَ Med. Ye, *to use deceit*, prop., I believe, *to ensnare*, so that it is cognate to the verbs אָגַד ,אָכַד, and others, with which it is compared under that root. Hence كَيْد deceit, snares; also destruction, ruin, war. So the Hebr.—

כִּיד m. *destruction, calamity*, Job 21:20. See also כִּידוֹן.

כִּידוֹד m. ἅπαξ λεγόμ. Job 41:11, *a spark*, from the root כָּדַד, which see. (Arab. كَيْد a striking of fire.)

כִּידוֹן m.—(1) *a dart, javelin* (different from רֹמַח a lance), Job 39:23; 41:21; 1 Sam. 17:6, 45; Jos. 8:18, 26; Jer. 6:23; 50:42. The etymology is uncertain: Bochart (Hieroz. i., p. 135—40) not unaptly derives it from כִּיד destruction, war; so that it would be a weapon of war (compare חֶרֶב sword, and حرب war). It might also be from the root כִּיד or כּוּד in the sense of invading, breaking in; compare גּוּד No. 2.

(2) [*Chidon*], pr. n. of a place near Jerusalem. גֹּרֶן כִּידֹן (the threshing-floor of the dart) 1 Ch. 13:9, for which in the parallel place there is, 2 Sam. 6:6, גֹּרֶן נָכוֹן (prepared threshing floor).

כִּידוֹר m. *warlike disturbance, military tumult*, Job 15:24, from the root כָּדַר, which see. Vulg. *prœlium.* Syr. war.

כִּיּוּן ἅπαξ λεγόμ. Am. 5:26, the name of an idol worshipped by the Israelites in the wilderness, i. q. Arab. كيوان i. e. the planet *Saturn*, regarded by the Phœnicio-Shemitic people as an evil demon, to be appeased by expiatory sacrifices (see Comment. on Isa., vol. ii. p. 353), [" prob. *a statue, an image*, Thes."]. To the Hebrew words loc. cit. כִּיּוּן צַלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם there answer (some of the members, however, being transposed) the Greek, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν, Ῥαιφὰν τοὺς τύπους αὐτῶν, so that it is clear that the Hebr. כִּיּוּן is expressed in Greek by Ῥαιφάν Compl. Ῥομφᾶ, (for Rosenmüller does not convince us that this word is inserted as a kind of gloss). Now it appears pretty certain that Ῥαιφὰν was an Egyptian name for Saturn (see Kircheri Ling. Ægypt. restit. p. 49; Jablonskii Opuscc. t. ii. p. 1, sq.; and on the other hand, J. D. Mich. Supplemm. p. 1225, sq.). Others give this word the signification of *statue*, or *image*. [This is the opinion of Gesenius himself in Thes.] Vulg. *imaginem idolorum vestrorum.*

כִּיּוֹר and כִּיֹּר pl. ־ִים 2 Chron. 4:6, and ־וֹת 1 Ki. 7:38, 40, 43.

(1) pr. *a small hearth* (Pfanne, Feuerpfanne), a fire pan, so called from boiling or roasting (see כּוּר No. 2); כִּיּוֹר אֵשׁ eine Feuerpfanne, ein Feuerbecken, Zech. 12:6. Whence—

(2) *a basin, a laver*, Exodus 30:18, 28; 31:9; 35:16; 39:39; 1 Ki. 7:38. And thus—

(3) On account of the resemblance, *a scaffold*, or *platform*, 2 Chron. 6:13. (This is rendered a *round* scaffold by Simonis, Winer, and others, on the ground of the idea of roundness in the root כּוּר, which, however, they attribute to it without any sufficient cause. Indeed the passage itself manifestly contradicts such a meaning, as the scaffold in question is described as being *square*, חָמֵשׁ אַמּוֹת אָרְכּוֹ חָמֵשׁ אַמּוֹת רָחְבּוֹ.)

כִּילַי Isa. 32:5, and כֵּלַי verse 7, *fraudulent, deceitful, crafty*. By aphæresis for נְכִילַי, from the root נָכַל; Syr. ܢܟܠܐ id. The form כֵּלַי for כִּילַי is used by the prophet, in order to allude to the following כֵּלָיו.

כֵּילַפּוֹת pl. f., Ps. 74:6, *mauls*, or *axes*, from the root כָּלַף which see. (Chald. קוּלְפָּא a club; Syriac ܩܘܠܒܐ a maul, an axe, a mattock.)

כִּימָה f. pr. *a heap, cluster* (from the root כּוּם which see); specially of stars, hence the *Pleiades*, or the seven stars, consisting of seven larger stars, and other lesser ones closely grouped; Arab. ثريا (plenty, multitude), more fully عقد الثريا the bundle of the Pleiades; Syr. and Hebr. ܟܝܡܐ. Amos 5:8; Job 9:9; 38:31, in which last passage, by a like image הַתְקַשֵּׁר מַעֲדַנּוֹת כִּימָה " hast thou fastened together the bands of the Pleiades?" More allusions are given by Th. Hyde on Ulugh-Beigh's Tabb. page 32, Niebuhr's Arabia, p. 114, Ideler, üb. Ursprung und Bedeutung der Sternnamen, p. 146.

כִּיס m. contr. from כֶּנֶס from the root כָּנַס, like כּוֹס (which see), and כִּיס *a purse, bag* (Syr. and Arab. id.), in which money was kept, Prov. 1:14; Isa. 46:6; and in which traders were accustomed to carry about their weights for weighing goods (see Chardin, Voyage, tom. iii. p. 420), Deut. 25:13; Mic. 6:11. Hence אַבְנֵי כִיס, Prov. 16:11.

[" (2) *a cup*, i. q. כּוֹס Prov. 23:31, 'כ."]

כִּיר only in dual כִּירַיִם, Levit. 11:35, *a cooking vessel*, or *pot*, so called from the idea of cooking (see the root כּוּר No. II.), made of earthenware (since it could be broken) and double, probably furnished with a similar cover; compare אָבְנַיִם, LXX. χυτρόποδες.

כִּישׁוֹר ἅπαξ λεγόμ. Prov. 31:19, according to the Hebrew writers, *a distaff*, from the root כָּשַׁר to be straight [see Thes.].

כָּכָה (Milêl [" except Exod. 12:11."]) contr. from כֹּה כֹּה *so* and *so*, i. q. כֹּה כֹּה (כָּה being for כֹּה like כָּה for כֹּהוּ), Exod. 12:11; 29:35; Num. 8:26; 11:15; 15:11, and often besides. Hence אֵיכָכָה how? (The Aramæans, rejecting the final ה, have כָּךְ *so*, and on this account some suppose that כָּכָה is from כָּךְ with

ה parag. Although this is very incorrect, the Hebrew grammarians [the Masorites] seem to have held the same opinion, by the accent being placed on the penultima.)

כִּכָּר f. (Gen. 13:10; Exod. 29:23; 2 Ki. 5:5), cstr. כִּכַּר pr. *a circle, globe*, for כִּרְכָּר from the root כָּרַר Pi. כִּרְכֵּר. (To this there agree in the western languages, *circus, circulus*, and the letter *r* being softened, κύκλος; comp. כָּרַךְ.) Specially—

(1) *a circumjacent tract of country*, der Umkreis, Neh. 12:28; כִּכַּר הַיַּרְדֵּן the tract of Jordan, i. e. the region through which the Jordan flows down into the Red Sea; κατ' ἐξοχὴν הַכִּכָּר, Gen. 13:12; 19:17, sq.; 2 Sam. 18:23; Gr. ἡ περίχωρος τοῦ Ἰορδάνου, Matt. 3:5; now called الغور *el Ghôr*.

(2) כִּכַּר לֶחֶם *a cake*, a round loaf, Exod. 29:23; 1 Sa. 2:36; Pro. 6:26. Pl. m. כִּכְּרוֹת לֶחֶם Jud. 8:5; 1 Sa. 10:3.

(3) *a talent* (Syr. ܟܟܪܐ), equal, as nearly as can be computed from Ex. 38:25, 26, to three thousand shekels of the sanctuary, Zec. 5:7, כִּכַּר זָהָב a talent of gold; 1 Kings 9:14; 10:10, 14. Dual כִּכָּרַיִם two talents, 2 Ki. 5:23; כִּכְּרַיִם כֶּסֶף two talents of silver, ibid.; where כִּכְּרַיִם holds as it were a middle place between the absolute state כִּכָּרַיִם and the const. כִּכְּרֵי, which could not be used without taking away the numeral distinction. Pl. כִּכָּרִים const. כִּכְּרֵי f. *talents*, 2 Ki. 5:5; 1 Ch. 22:14; 29:7; Ezr. 8:26.

כַּכַּר pl. כַּכְּרִין Ch. i. q. Heb. No. 3, Ezr. 7:22.

כֹּל, once כּוֹל (Jer. 33:8 כתיב), followed by Makkaph כָּל־ m. prop. subst. *the whole, totality*, das Ganze, die Gesammtheit, from the root כָּלַל to complete. (Arabic كُلّ, Syriac ܟܠ id. [" Sam. ܟܠ, Æthiop. ኵሉ:"]. To this answer the Greek ὅλος, Lat. *ullus*, comp. No. 4, Germ. all, alle, *omnes*, and heil, *totus*, Engl. *all* and *whole*.) In western languages it has to be rendered by adjectives.

(1) If used with regard to one continuous thing, *the whole, totus, a, um* (ὅλος, ganz); followed by a substantive (regarded as being in the genitive) either made definite by the article (like the Greek πᾶσα ἡ γῆ, *toute la terre*, die ganze Erde), or by a genitive of a noun or pronoun, unless it be a proper name, which needs no such definition: [in English this has to be expressed either by *whole* preceded by the article, or by *all* followed by it; when the noun is made definite by a pronoun suffixed, it must be rendered in English by *all* without the article, or else by *the whole of*]; כָּל־הָאָרֶץ the whole earth, all the earth, Genesis 9:19; 11:1; כָּל־הָעָם the whole people, Genesis 19:4; כָּל־הַצֹּאן the whole flock, Genesis 31:8; כָּל־הָאַיִל the whole ram, Exodus 29:18; כָּל־הַיּוֹם the whole day (see יוֹם, letter *g*, β); כָּל־כִּכַּר הַיַּרְדֵּן the whole circuit of Jordan, Gen. 13:10; כָּל־אֶרֶץ כּוּשׁ the whole land of Æthiopia, Gen. 2:13; compare Gen. 14:7; 41:8; 45:20; כָּל־עַמִּי all my people, Gen. 41:40; בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ Deu. 4:29; 2 Sa. 9:9; Gen. 2:2; כָּל־יִשְׂרָאֵל all the people of Israel, 1 Ch. 11:1. With suff. כֻּלְּךָ, כֻּלֵּךְ all of thee, Isa. 14:29, 31; 22:1; כֻּלּוֹ all of him, Gen. 25:25; כֹּל is rarely placed after in the genitive (in the same manner as the phrase הַר הַקֹּדֶשׁ and the like) as חָזוּת הַכֹּל the whole vision, Isa. 29:11; more often with a suffix, as יִשְׂרָאֵל כֻּלֹּה prop. *Israel, it the whole*, 2 Sa. 2:9; מִצְרַיִם כֻּלָּהּ for כָּל־מִצְרַיִם Eze. 29:2; תֵּבֵל כֻּלָּהּ Job 34:13. (As to a similar use of the Arabic words كُلّ and جميع see De Sacy, Gramm. Arabe ii. § 68.)

(2) When it refers to many things, many individuals, *all, omnes, omnia*.—(*a*) followed by a plural, made definite (compare *tous les hommes*); כָּל־הַגּוֹיִם all peoples, Isa. 2:2; 25:7; כָּל־הַלֵּילוֹת all nights, Isa. 21:8; כָּל־הָרְשָׁעִים all the wicked, Psalm 145:20; כָּל־הַנֹּפְלִים all those who fall, Ps. 145:14; כָּל־הַיָּמִים all days (i. e. in all time, always; see יוֹם); כָּל־יְמֵי אָדָם all the days of (the life of) Adam, Gen. 5:5; כָּל־בְּנֵי לֵוִי all the Levites, Exod. 32:26; כָּל־יֹשְׁבֵי תֵבֵל Isa. 18:3; כָּל־מַלְכֵי גוֹיִם Isa. 14:9; כָּל־נִפְלְאוֹתֶיךָ all thy wondrous works, Ps. 9:2. But however, poetically, without art. כָּל־יָדַיִם Isa. 13:7; כָּל־שֻׁלְחָנוֹת Isa. 28:8; compare Isa. 51:18, 20. With pl. suff. כֻּלָּנוּ all of us, Gen. 42:11; כֻּלְּכֶם all of you, Deut. 1:22; כֻּלָּם all of them, they all, Isa. 14:10, 18; 31:3; f. כֻּלָּנָה Gen. 42:36; כֻּלְהֶנָה 1 Ki. 7:37. Also followed by a relative, Gen. 6:2, כָּל־אֲשֶׁר בָּחָרוּ "all (the virgins) whom they chose;" Gen. 7:22, כָּל־אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפָּיו "all in whose nostrils was the breath of life;" Gen. 39:5, כָּל־אֲשֶׁר יֶשׁ־לוֹ "whatsoever he had," and ellipt. כָּל־הֲכִינוֹתִי "all things (which) I have prepared," 1 Ch. 29:3. Also followed by a periphr. בְּכָל־דּוֹר וָדוֹר in all ages, Ps. 45:18, בְּכָל־יוֹם וָיוֹם Est. 2:11.—(*b*) followed by a collective singular always having the article, as כָּל־הָאָדָם Gen. 7:21; Jud. 16:17; כָּל־הַחַיָּה all animals, Gen. 8:1; כֻּלּוֹ they all, Isa. 1:23; כָּל־זֹאת all this, Isa. 5:25 (a demonstrative pronoun not requiring the article).—(*c*) followed by a singular without the article, it is, *all, every one, whoever, whatever, omnis, omne; quivis, quodvis*; Germ. jeder (French *tout homme*), e.g. בְּכָל־שָׁנָה every year, Est. 9:21; כָּל־פֶּה every mouth, Isa. 9:16; כָּל־בַּיִת every house, Isaiah

14:10; כָּל־פָּנִים every face, Isa. 25:8; compare Isa. 15:2, 24:11; 30:25; 40:4; 45:24; כָּל־כָּבוֹד all splendour, every thing splendid, Isaiah 4:5; כָּל־גָּאֶה whatever is high, Isa. 2:12. Here also belongs כָּל־אָדָם every man, Job 21:33; 37:7; Ps. 39:6; and כָּל־בָּשָׂר all flesh, all that is of flesh, πᾶσα σάρξ, all mortals. Genesis 6:12, 13; Isa. 40:5; 49:26.—(*d*) absol. it is put—(*a*) without the art. כֹּל *omnes, all*, Isaiah 30:5, כֹּל הֹבְאִישׁ they were all ashamed "all things (which are)," Isa. 44:24.—(*β*) with the art. הַכֹּל *all* (men); Genesis 16:12, יָדוֹ בַכֹּל "his hand against all men;" Eccl. 9:2, הַכֹּל כַּאֲשֶׁר לַכֹּל "to all it shall be, as to all," the same lot awaits all; Job 24:24, הַמֹּכוּ כַּכֹּל יִקָּפְצוּן "they melt away, like all the rest they are carried away" (where כַּכֹּל is put for the fuller כְּכָל־הָאָדָם Jud. 16:17); also *all things;* Ecc. 1:2, הַכֹּל הָבֶל "all things are vanity;" Ecc. 12:8; Dan. 11:2.

Followed by a noun not made definite, it is also—(3) *any, whosoever, ullus, quicunque;* as כָּל־דָּבָר anything whatsoever (irgend eine Sache), Ru. 4:7; Levit. 4:2; Nu 35:22; Eze. 15:3; hence with a negation, לֹא and אֵין, *not any, no one, non ullus, nullus.* 2 Ch. 32:15, לֹא יוּכַל כָּל־אֱלוֹהַּ כָּל גּוֹי...לְהַצִּיל עַמּוֹ "nor is any god of any people able to save his people." Ex. 12:16, כָּל־מְלָאכָה לֹא יֵעָשֶׂה "not any work shall be done," i. e. no work shall be done. Prov. 12:21, לֹא יְאֻנֶּה לַצַּדִּיק כָּל־אָוֶן "there shall no evil happen to the righteous." Ecc. 1:9, אֵין כָּל־חָדָשׁ "there is not anything new." Gen. 3:1; Ex. 10:15; 20:4; Lev. 3:17; Jud. 19:19; Pro. 30:30. A difference must be made in the passage, Ps. 49:18, לֹא בְמוֹתוֹ יִקַּח הַכֹּל (where כֹּל has the article) "when he dies he does not take away all this," im Tode nimmt er das Alles nicht mit sich; and also in those passages where כֹּל is followed by a defined substantive, and signifies *the whole, totus.* 1 Sa. 14:24, לֹא טָעַם כָּל־הָעָם לָחֶם "the whole people did not taste food." Nu. 23:13, כֻּלּוֹ לֹא תִרְאֶה "the whole of him thou wilt not see (but only a part)." And—

(4) *all, of all kinds, every sort, omnis generis, varius* (like the Gr. πᾶς, for παντοῖος, παντοδαπός, Il. i. 5; and just as a periphrastic plural is used in speaking of things of many kinds, Viel for Vielerley, Gram. § 106, 4). כָּל־עֵץ trees of every kind, Levit. 19:23; כָּל־מֶכֶר saleable commodities of every kind, Neh. 13:16; 1 Ch. 29:2.

(5) Adv. it is put for πάντως, *all, wholly, altogether, omnino, plane, prorsus;* placed before—(*a*) substantives, Ps. 39:6, כָּל־הֶבֶל כָּל־אָדָם "altogether vanity is every man," ganz eitel, lauter Eitelkeit, i. q. אַךְ הֶבֶל.—(*b*) other adverbs, especially in the later Hebrew. כָּל־עֻמַּת שֶׁ *wholly as, altogether like* (gerade so wie, ebenso wie), Eccles. 5:15; כָּל־עוֹד altogether in the same period of time, eben so lange, ganz so lange, Job 27:3. Comp. Lehrg. p. 626.

Note. When כֹּל stands connected with a feminine substantive, or a plural, the predicate commonly agrees in gender and number with such noun as being the more important word, e.g. כֹּל הַנְּשָׁמָה תְּהַלֵּל Ps. 150:6; rarely with כֹּל as the governing word, Gen. 9:29; Ex. 12:16; Nah. 3:7.—כֹּל is found separated from its genitive, Hos. 14:3, כָּל־תִּשָּׂא עָוֹן.

כֹּל followed by Makk. כָּל־ Chald. i. q. Heb.—(1) followed by a sing. *whole, totus.* כָּל־מַלְכוּתָא the whole kingdom, Ezr. 6:11, 12; 7:16.

(2) *all, omnes,* followed by a plur. Dan. 3:2, 5, 7. With suff. כָּלְּהוֹן all of them, Dan. 2:38; 7:19. Absol. in emphat. st. כֹּלָּא (Milêl, in the Syriac manner) i. q. Hebr. הַכֹּל *all, omnia;* (not adverbially, *altogether,* as it is made through some error by Winer, p. 481). Dan. 2:40, חָשֵׁל כֹּלָּא "breaking to pieces all things;" Dan. 4:9, מָזוֹן לְכֹלָּא בֵהּ "food for all (was) in it" (the tree). Dan. 4:25; Ezr. 5:7.

(3) *any, whosoever, ullus, quicunque,* Dan. 6:8.

(4) adv. like Heb. No. 5, *altogether;* used redundantly prefixed to other adverbs, (in the Aramæan manner, in which particles heaped upon one another weakly are so commonly used); in the phrases כָּל־קֳבֵל דְּנָה altogether on that account, כָּל־קֳבֵל דִּי wholly because, for the simple *because* (see קֳבֵל).

כָּלָא—(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Psal. 88:9. Intrans. *to be closed,* Hag. 1:10.

(2) *to restrain, to hold in,* Num. 11:28; Ecc. 8:8; Psal. 40:10; followed by מִן from doing anything, 1 Sa. 25:33; Ps. 119:101; followed by מִן of pers. *to withhold* something *from* some one, to prohibit in respect to anything, Gen. 23:6; Ps. 40:12; comp. Hag. 1:10. (Ch., Syr. כְּלָא, ܟܠܐ, Æth. ከልአ: to prohibit, Arab. كلأ to guard, II. to prohibit, to restrain. This root is also very widely extended in the western languages, in the signification of shutting up: κλείω, κλεὶς, κλῄῒς, κλαΐς, *clavis,* *claudo;* in the signification of prohibiting: κωλύω, κολούω, κολάζω. Compare also *celo, occulo.*)

NIPHAL, *to be shut up, restrained,* Gen. 8:2; Ex. 36:6.

The forms are often borrowed from the cognate verb כָּלָה, which see; as כְּלִתִנִי 1 Sa. 25:33, כְּלוּ 1 Sa. 6:10, יִכְלֶה Gen. 23:6, and כָּלָאתִי Ps. 119:101. On the other hand, כַּלֵּא Dan. 9:24, inf. Piel is for כַּלֵּה or כַּלּוֹת (Lehrg. page 418).

Derivatives, מִכְלָאוֹת, מִכְלָה, כְּלִיא, כְּלוּא, and—

כֶּלֶא m. with suff. כִּלְאוֹ Jer. 52:33, *a prison*, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully בֵּית הַכֶּלֶא, בֵּית כֶּלֶא 2 Ki. 17:4; 25:27, pl. בָּתֵּי כְלָאִים Isa. 42:22.

כִּלְאָב (perhaps for כָּלָה אָב, "whom the father (i.e. creator) has perfected"), [*Chileab*], pr. n. of a son of David, 2 Sa. 3:3.

כִּלְאַיִם dual. *two things of diverse kinds, heterogeneous things*, prop. two separations, two separated, i.e. diverse, things. (Arab. كِلَا both, see De Sacy, Gram. Arabe ii. page 122; and Jeuhari, as quoted by him on Haririi Cons. page 87; Æthiop. ክልኤ: two, of a twofold kind). Lev. 19:19; Deut. 22:9.

כָּלַב an unused root.—(I) onomatopoetic, prop. imitating the sound of *striking, beating* (like the kindred root כָּלַף, which see), klappen, klopfen, figuratively applied to the *barking* of dogs (just as it is said in Germ. der Hund schlägt an), kläffen, French *clapir*, *clabauder*, Swedish *glaffa*, to bark. Hence כֶּלֶב a dog.

(II) i. q. كَلَبَ to plait, to braid, in the Western languages, with the letters transposed, πλέκω, *plico*, *plecto*, *flecto*, flechten. Hence כְּלוּב [כָּלַב II. is not given in Thes.].

כָּלֵב (["perhaps 'dog,' i.e. כֶּלֶב"], i. q. كَلِبٌ "rabid"?), *Caleb*, pr. n. borne by—(1) the companion of Joshua, the son of Jephunneh, Nu. 13:6; 14:6, seq.; Josh. 15:14. Patron. כָּלִבִּי 1 Sa. 25:3. —(2) 1 Ch. 2:18, 19, for which there is כְּלוּבַי ver. 9. —(3) 1 Ch. 2:50.

["**כָּלֵב אֶפְרָתָה** [*Caleb-ephratah*], pr. n. of a place elsewhere unknown, 1 Ch. 2:24."]

כֶּלֶב, plur. כְּלָבִים, const. כַּלְבֵי m. *a dog*, so called from barking, as if, *barker*, see כָּלַב No. 1. (Arab. كَلْبٌ, Syr. ܟܠܒܐ idem. Secondary roots, taking their signification from the nature of dogs, are كَلِبَ to be rabid, to persecute one's enemies; also, ܟܠܒ to be rabid. In the East, troops of fierce half-famished dogs, without masters, are often wandering around the towns and villages (1 Ki. 14:11; 16:4; 2 Ki. 9:10); whence fierce and cruel men are sometimes called *dogs*, Ps. 22:17, 21. As a dog is also an unclean and despised animal, so by way of reproach, any one is called *a dog*, 2 Ki. 8:13; *a dead dog*, 1 Sa. 24:15; 2 Sa. 9:8; 16:9; *a dog's head*, 2 Sa. 3:8 (compare Gr. κύνωψ, Germ. Eselskopf, and Hundsfott, i. e. dog's foot); just as, in the East, in the present day, Christians are called *dogs* by the Mohammedan rabble. Also, because of the shamelessness of dogs, this name is given to *scorta virilia* (κύνες, Apoc. 22:15), Deu. 23:19; elsewhere קְדֵשִׁים.

כָּלָה—(1) TO BE COMPLETED, FINISHED. (Kindred roots כָּלַל and כָּלָא q. d. abschließen), Ex. 39:32; 1 Ki. 6:38, hence *to be prepared, made ready* for some one by any one, Prov. 22:8, וְשֵׁבֶט עֶבְרָתוֹ יִכְלֶה "and the rod of his anger shall be prepared;" followed by מֵאֵת, מֵעִם of pers. 1 Sam. 20:7, 9; 25:17; Est. 7:7; also *to be accomplished, fulfilled*, used of a prophecy, Ezr. 1:1; Dan. 12:7.

(2) *to be past, gone by*, of a space of time, Gen. 41:53; Isa. 24:13, אִם־כָּלָה בָצִיר "when the vintage is ended," 32:10; 10:25. וְכָלָה זַעַם "and the indignation (period of indignation) shall be past," 16:4.

(3) *to be consumed, spent*, Gen. 21:15; 1 Ki. 17:16; *to be wasted, to be destroyed, to perish*, Jer. 16:4; Eze. 5:13; Ps. 39:11; *to waste, to pine away*, Lam. 2:11, "my eyes waste away with tears." Of frequent occurrence is the phrase כָּלְתָה נַפְשִׁי Ps. 84:3, כָּלְתָה רוּחִי Ps. 143:7, כָּלוּ עֵינַי Ps. 69:4, כָּלוּ כִלְיֹתַי Job 19:27, my soul, my spirit, my eyes, my reins, pine away, or waste, for, I myself pine or languish, especially from disappointed hope. Job 11:20; 17:5; Jer. 14:6; Lam. 4:17 (comp. חוּם); *to vanish away*, used of a cloud, Job 7:9, smoke, Ps. 37:20, time, Job 7:6; Ps. 31:11.—In fut. once תִּכְלָא 1 Ki. 17:14 in the manner of verbs לא.

PIEL כִּלָּה—(1) causat. of Kal No. 1, *to complete, to finish*, Gen. 2:2; 6:16; also *to prepare* evil for any one, Prov. 16:30.

(2) *to come to an end*, i. e. *to finish*, followed by a gerund, *to cease* doing any thing, Gen. 24:15, הוּא טֶרֶם כִּלָּה לְדַבֵּר "he had not yet done speaking," had not ceased speaking. Gen. 43:2; Num. 7:1; Deu. 31:24, followed by מִן; Ex. 34:33; Lev. 16:20.

(3) *to consume*, Isaiah 27:10, *to waste* (one's strength), Isa. 49:4; *to destroy* men, peoples. Gen. 41:30; Jer. 14:12; 2 Sa. 21:5, עַד כַּלֵּה 2 Ki. 13:17, 19, and עַד־לְכַלֵּה 2 Ch. 31:1, even unto destruction; *to make to pine away*, to cause to languish. Job 31:16; 1 Sa. 2:33; Lev. 26:16; to cause to vanish, Ps. 78:33; 90:9.—For inf. Piel כַּלֵּה there is once כַּלֵּא, in the manner of verbs לא.

PUAL כֻּלָּה and כָּלָּה *to be completed, finished.* Gen. 2:1; Ps. 72:20.

Derivatives, תִּכְלָה, תַּכְלִית, כִּלָּיוֹן, כָּלֶיה, כְּלִי, כָּלָה, כַּלָּה, מִכְלוֹת, and the proper names כִּלְיוֹן, כְּלוּהַי.

כָּלֶה adj. f. כָּלָה *pining away* (used of the eye); compare the verb No. 3. Deut. 28:32.

כָּלָה fem.—(1) *completion, perfection;* hence adv. לְכָלָה 2 Ch. 12:12; Eze. 13:13, and כָּלָה *altogether*, Gen. 18:21; Ex. 11:1.

(2) *consumption, destruction,* עָשָׂה כָלָה to make consumption, to destroy altogether; Jer. 4:27; 5:10; Neh. 9:31; Nah. 1:8, 9. Followed by בְּ, Jer. 30:11, and אֵת of pers. Jer. 5:18; 46:28; Eze. 11:13; 20:17.

כַּלָּה fem.—(1) *a bride, maiden betrothed,* so called from her being crowned with a chaplet, see כָּלַל No. 2. Cant. 4:8, seq.; Jer. 2:32; 7:34; 16:9; 25:10. [Syr. ܟܠܬܐ pl. ܟ̈ܠܬܐ id.]

(2) *daughter-in-law,* Gen. 38:11, 24; Lev. 18:15; Ruth 4:15. Compare חָתָן.

כְּלוּא m. *prison,* i. q. כֶּלֶא Jer. 37:4; 52:31 קרי. In כתיב there is כְּלִיא.

כְּלוּב m. *wicker-work,* woven of twigs or rods, from the root כָּלַב No. II., specially—(1) *a basket* for fruit, Am. 8:1.

(2) *a cage* for birds, Jer. 5:27. (Syr. ܟܠܘܒܐ id., and the same word is also adopted in Greek, κλωβός, κλουβός, κλοβός, *a cage,* see Bochart, Hieroz. i. 662, ii. p. 90). It is also pr. n. m. [*Chelub*].—(*a*) 1 Ch. 4:11.—(*b*) 1 Ch. 27:26.

כְּלוּבַי see כָּלֵב No. 2.

כְּלוּהַי, קרי כְּלוּהוּ [*Chelluh*], pr. n. m. Ezr. 10:35.

כְּלוּלוֹת f. pl. denom. from כַּלָּה; *the state,* or *condition of a bride* before her marriage, Brautstand, Jer. 2:2.

כָּלַח an unused root, to which interpreters have assigned various meanings. However I have no doubt but that it signifies the same as כָּלָה *to be completed, finished* (compare קָשָׁה and קָשַׁח and the examples given below on the root קָלַח). Hence—

כֶּלַח m.—(1) *completion, finishing* [this meaning is not given in Thes. see No. 2]. So Job 30:2, used of very despicable men; "what can the strength of their hands profit me עָלֵימוֹ אָבַד כָּלַח in whom completion is perished," who cannot complete any thing. LXX. ἐπ' αὐτοὺς ἀπώλετο συντέλεια. עָלֵימוֹ for לָמוֹ (אֲשֶׁר). Hence—

(2) poetically used of *old age,* as rightly taken by Targ. Saad. Ms. Kimchi: (the Arab. كلح to have an austere countenance, and كلح to draw up and contract the lips, are secondary words, both of them being derived from the idea of old age). Job 5:26, תָּבוֹא בְכֶלַח אֱלֵי קָבֶר "thou shalt go to the grave in old age," as if בְּשֵׂיבָה טוֹבָה. As to the word with which I, together with others, formerly compared this, "Syr. ܟܠܚ soundness, health;" it rested on a singular error of Edm. Castell, who had incorrectly rendered a gloss of Barbahlul, see Lex. min. edit. 3, pref. p. xx. [In Thes. the primary meaning given to this word is "perhaps *mature old age.*"]

(3) [*Calah*], pr. n. of a city and province of Assyria, probably the same as is elsewhere written חֲלַח, which see. (Compare כְּבָר and חָבוֹר.) Gen. 10:11. See Michaëlis, Supplem. p. 767.

כְּלִי m. in pause כֶּלִי pl. כֵּלִים (from the lost sing. כֶּלֶה) const. כְּלֵי properly whatever is made, completed, or prepared, from the root כָּלָה, a word of very general import, like the Germ. Zeug from zeugen, i. e. to complete = τεύχειν, specially—

(1) any *utensil, vessel.* Gen. 31:37; 45:20. כְּלֵי זָהָב, כְּלֵי כֶסֶף vessels of gold, of silver (Silberzeug). Ex. 3:22; 11:2. כְּלֵי בֵית־יְהוָֹה Ezr. 1:7, and כְּלֵי יְהוָֹה Isa. 52:11, the vessels of the temple. כְּלֵי גוֹלָה vessels of wandering, outfit for exile (Wanderzeug), Jer. 46:19.

(2) *clothing* (Zeug), ornaments. כְּלִי גֶבֶר a man's clothing, Deut. 22:5; used of the ornaments of a bride, Isa. 61:10; also of yokes for oxen, 2 Sa. 24:22.

(3) *a vessel* for sailing (Fahrzeug). Isa. 18:2.

(4) *an implement, a tool* (Werkzeug). כְּלֵי שִׁיר musical instruments, 2 Chr. 34:12; Am. 6:5. כְּלִי־נֶבֶל pleon. instrument of a psaltery, Psalm 71:22. Metaph. כְּלֵי זַעַם יְהוָֹה instruments of the indignation of Jehovah. Isai. 13:5; Jer. 50:25. Isai. 32:7, כְּלֵי כֵלָיו רָעִים "(as to) the deceiver his instruments are evil," i. e. the devices which he uses to carry out his plans. Gen. 49:5.

(5) *arms, weapons* (Rüstzeug), Gen. 27:3; more fully, [כְּלֵי] מִלְחָמָה Jud. 18:11, 16. כְּלֵי־מָוֶת deadly weapons, Psalm 7:14. נֹשֵׂא כֵלִים an armour-bearer, 1 Sa. 14:1, 6, 7, seq.; 31:4, 5, 6. בֵּית כֵּלִים an armoury (Zeughaus). Isa. 39:2.

כֵּלַי see כִּילַי.

כְּלִיא m. *a prison.* Jer. 37:4; 52:31, כתיב. Root כָּלָא.

כְּלָיָה only in plur. כְּלָיוֹת const. כִּלְיוֹת f.

(1) *the kidneys, reins.* Exod. 29:13, 22; Job 16:13. חֵלֶב כִּלְיוֹת אֵילִים "the fat of the kidneys of rams," Isa. 34:6; comp. Deu. 32:14.

(2) meton. used of the *inmost mind*, as the seat of the desires and affections. Jer. 11:20, בֹּחֵן כְּלָיוֹת וָלֵב "(God) tries the reins and the heart." Jerem. 17:10; 20:12; Psalm 7:10; Job 19:27, כָּלוּ כִלְיֹתַי "my reins (i.e. my inmost soul) have wasted away." Ps. 73:21; Prov. 23:16. Chald. sing. כָּלְיָא, Arab. كُلْيَة, rarely and inaccurately كِلْيَة id. Schultens supposed the reins to be so called, because of their being *double*; compare כִּלְאַיִם, كِلَا (which is unsuitable because כלאים signifies rather things diverse in kind, and in Arabic this word is used in sing. dual and plural); Aben Ezra and Bochart considered them to be so called from the idea of desire, longing, comp. Job 19:27, but I do not know why כְּלָיָה should not be simply the fem. of the noun כְּלִי and thus signify properly *instrument, vessel* (Gefäß), just as physicians call the veins and arteries, vessels.

כִּלָּיוֹן const. כִּלְיוֹן m.—(1) *destruction, consumption*, Isa. 10:22.

(2) *pining, wasting away.* כִּ׳ עֵינַיִם pining of the eyes, i. e. languishing itself, Deu. 28:65. See כָּלָה No. 3.

כִּלְיוֹן ("wasting away"), [*Chilion*], pr. n. m. Ruth 1:2; 4:9.

כָּלִיל m. [f. כְּלִילָה] (from the root כָּלַל)—(1) adj. *perfect, complete*, especially of perfect beauty. Eze. 28:12, כְּלִיל יֹפִי of perfect beauty. Eze. 27:3; Lam. 2:15; Eze. 16:14.

(2) subst. *the whole, the totality.* Jud. 20:40, כְּלִיל־הָעִיר the whole city. Ex. 28:31, כְּלִיל תְּכֵלֶת the whole of blue. Ex. 39:22; Nu. 4:6.

(3) i. q. עוֹלָה *a whole burnt offering*, a sacrifice of which *the whole* is burned, Deut. 33:10; Psalm 51:21.

(4) adv. *altogether.* Isa. 2:18; Lev. 6:15.

כַּלְכֹּל (perhaps "sustenance," from כִּלְכֵּל to sustain, Pilpel of the verb כּוּל) [*Chalcol, Calcol*], pr. n. of a wise man of an age prior to that of Solomon. 1 Ki. 5:11; 1 Ch. 2:6.

כָּלַל (1) TO COMPLETE, TO PERFECT. Ezekiel 27:4, 11. (Cogn. כָּלָה, which see.) Hence כָּלִיל, כֹּל, מִכְלָל, מִכְלוֹל, מַכְלֻלִים.

(2) *to put a crown upon, to crown* (Arab. كَلَّلَ Conj. II. Æthiop. ከለለ: Syr. Pa. id). Hence כְּלָה, כְּלוּלוֹת.

כְּלַל Chald. whence Shaph. שַׁכְלֵל *to finish, to perfect*, Ezra 5:11; 6:14; Pass. אִשְׁתַּכְלַל, Ezra 4:13. Chap. 4:12, in כתיב there is אשכללו, by omission of the letter ת.

כְּלָל ("completion"), [*Chelal*], pr. n. m., Ezr. 10:30.

כָּלַם unused in Kal, pr. TO WOUND; like the Arab. كَلَمَ Conj. I. II.; comp. Sansc. *klam*, to be exhausted, fatigued, whence perhaps is the Lat. *calumnia.* A similar figurative use is certainly found in Hebrew, [" like many other words implying, *to pierce, to prick, to cut*, such as נָקַב, גִּדֵּף"].

HIPHIL הִכְלִים and הֶכְלִים (1 Sa. 25:7).

(1) *to reproach*, pr. to hurt some one, 1 Sam. 20:34.

(2) *to treat shamefully, to injure*, 1 Sa. 25:7; Jud. 18:7.

(3) *to put* any one *to shame*, Job 11:3; Proverbs 25:8; Ps. 44:10. This verb is stronger than the synonym בּוֹשׁ Hi. הוֹבִישׁ; comp. Isa. 45:16, 17; Jer. 31:19, and see Reimarus de Differentiis, vcc. Hebr. Diss. I. p. 67, sq.

HOPHAL—(1) *to be hurt, injured*, 1 Sa. 25:15.

(2) *to be made ashamed* (through disappointed hope), Jer. 14:3; comp. Niph.

NIPHAL—(1) *to be insulted, disgraced*, 2 Sam. 10:5; 1 Chron. 19:5.

(2) *to be put to shame*, beschämt dastehn, zu Schanden werden, Jer. 31:19; often used of one who fails in his endeavours, Ps. 35:4; 40:15; 70:3; 74:21; also *to be ashamed*, i.q. בּוֹשׁ, Num. 12:14; followed by מִן of cause, Eze. 16:27, 54; followed by בְּ, Ps. 69:7.

Derivatives כְּלִמָּה, כְּלִמּוּת.

כִּלְמַד [*Chilmad*], pr. n. of a town or region which, in Eze. 27:23, is mentioned together with Assyria. Nothing is known either of the meaning of this quadriliteral name (if it be Phœnicio-Shemitic), or of the situation of the place.

כְּלִמָּה f. *shame, reproach*, Ps. 69:8; Jer. 51:51; Eze. 16:54; 32:24; 36:7; 44:13. לָבַשׁ כְּלִמָּה to be clothed with shame; i. e. to be, as it were, altogether covered with reproach, Ps. 109:29; Plur. וֹת—Isa. 50:6.

כְּלִמּוּת f. id., Jer. 23:40.

כַּלְנֵה Gen. 10:10; כַּלְנֵה Amos 6:2; and כַּלְנוֹ Isa. 10:9, [*Calneh*, *Calno*]; pr. n. of a great city subject to the Assyrians; according to the Targums, Eusebius, Jerome, and others, *Ctesiphon*, situated on the eastern bank of the Tigris, opposite Seleucia. This latter name is said to have been given by Pacorus to this city; see Bochart, Phaleg. iv. 18; Michaëlis, Spicileg. i. p. 228. (The origin of this foreign word does not appear.) [See also כַּנֵּה.]

כָּלַף a root unused as a verb, onomatopoet. imitating the sound of *beating*, or *striking;* compare Gr. κολάπτω (whence κόλαφος, *colaphus;* Ital. *colpo;* French, *coup*); Germ. klopfen, klappen; Engl. *to clap*, The cognate forms are figuratively applied sometimes to the beating of the feet; i. e. to leaping (Gr. κάλπη, Germ. Galopp); sometimes to hewing, or scraping (גָּלַף. γλύφω, *sculpo*, *scalpo*); sometimes to barking, as similar in sound to beating (כָּלַב to bark, der Hund schlägt an). Derivative noun is כֵּילַפָּה, Gr. πέλεκυς, hatchet.

כָּמַהּ TO PINE WITH LONGING FOR any thing, it once occurs, Ps. 63:2. Arab. كمه to become dark, used of the *eye*, a colour, the mind. According to Firuzabadi (see Kamûs, p. 1832, Calcutta), specially used of a man whose colour is changed or fails; pr. therefore *to become pale*, which is applied to longing; comp. כָּסַף. With this accords Sanscr. *kam*, to desire; Pers. كام desire; comp. also the Greek κάμω, κάμνω.

Derivative, pr. n. כִּמְהָם.

כַּמֶּה see מָה.

כִּמְהָם ("languishing," "longing"), [*Chimham*], pr. n. m. 2 Sam. 19:38, 39; Jer. 41:17 (כתיב כִּמוֹהָם); also כִּמְהָן 2 Sa. 19:41.

כְּמוֹ (when followed by nouns and before grave suffixes, כְּמוֹהֶם, כְּמוֹכֶם) and כָּמוֹ (before light suffixes, כָּמוֹנִי like me, as I, כָּמוֹךָ, כָּמוֹהוּ, כָּמוֹהָ; כָּמוֹנוּ) a separable particle, especially poet. for the prose כְּ, i. q. כְּמָה (see below).

(A) Adv. of quality, demonstrative, like the Gr. ὡς, *ita*, *sic*, *thus*, *so*. So in the difficult passage, Ps. 73:15, "if I should say אֲסַפְּרָה כְמוֹ I will thus speak" (as the wicked speak). LXX. οὕτως. (Others take מוֹ in this passage as a suffix, כְּמוֹ for כָּהֶם, but then כָּמוֹ would be the reading.) When repeated *as...so; such...so;* Jud. 8:18 כָּמוֹךָ כְּמוֹהֶם *such as thou* (art) *so* (were) *they;* and on the contrary *so...as; so...such*, 1 Ki. 22:4, כָּמוֹנִי כָמוֹךָ, *so* (am) *I*, *as thou* (art).

(B) A preposition marking similitude, *as*, *such as*, *like*, Gr. ὡς. אִישׁ כָּמוֹנִי a man such as I, Neh. 6:11; Ex. 15:5, "they sank into the depths כְּמוֹ אָבֶן like a stone;" Job 6:15; Psa. 58:9; Job 10:22, אֶרֶץ עֵיפָתָה כְּמוֹ אֹפֶל "a land of darkness, like the darkness of night," wo es finster ist, wie stockfinstre Nacht. —Hag. 2:3, הֲלֹא כָמֹהוּ כְּאַיִן בְּעֵינֵיכֶם "is not (a temple) like this (i. e. such a temple) as nothing in your eyes?" כְּמוֹ אֵלֶּה "(words) like these" (i. e. such words), Job 12:3; כָּמוֹהוּ "(such) as he," Ex. 9:18.

(C) Conj. i. q. כַּאֲשֶׁר, prefixed to an entire sentence —(1) *like as*. Isa. 41:25, כְּמוֹ יוֹצֵר יִרְמָס־טִיט "like as the potter treadeth clay."

(2) *as*, of time, = *when*, *afterwards*, *as soon as*. Followed by a pret. (as in Lat.) Gen. 19:15, כְּמוֹ הַשַּׁחַר עָלָה "as (as soon as) the morning arose;" Isa. 26:18, כְּמוֹ יָלַדְנוּ רוּחַ "when we brought forth, it was wind."

To this correspond in the cognate languages كما Ch. כְּמָא, Syr. ܐܝܟܡܐ; from which forms an opinion may be formed as to the signification of the syllable מוֹ. This then is i. q. מָה indef. *what*, *whatever something*, *anything*, so that in Ps. 73:15 (letter A) it is properly *like any* (such) *thing;* letter C, *like* (that) *which*.

כְּמוֹשׁ m. [*Chemosh*], pr. n. of a national god of the Moabites and Ammonites, Jud. 11:24, worshipped also at Jerusalem in the reign of Solomon [after his wives had turned aside his heart]. 1 Ki. 11:7; 2 Ki. 23:13; Jer. 48:7; perhaps subduer, conqueror, tamer, from the root כָּמַשׁ, which see; hence עַם כְּמוֹשׁ people of Chemosh, i. e. the Moabites, Num. 21:29. LXX. Χαμώς. Vulg. *Chamos*.

כָּמַז an unused root. Arab. كمز *to make globular*, whence כּוּמָז, which see.

כָּמַן an unused root. Syr. and Arab.—(1) *to hide away*, *to lay up;* whence מִכְמַנִּים, treasures, [" Arab. كمن, كمى id."]

(2) Syr. also, *to season*, especially with salt (properly, to lay up in salt); hence—

כַּמֹּן m. *cummin* [a plant], which was used with salt as a condiment (Plin. H. N. 19, 8). Arab. كمون ["Ch. כַּמּוֹנָא, Syriac ܟܡܘܢܐ, Æth. ከሚን"], Gr. κύμινον. Isa. 28:25, 27.

כָּמַס ἅπαξ λεγόμ. Deu. 32:34, TO LAY UP; perhaps the same as כָּנַס, which is the reading of the Samaritan copy in this passage.

Hence pr. n. מִכְמָס.

I. כָּמַר a root unused in Kal; kindred to the root חָמַר (compare חום, חָמַם).

(1) TO GROW HOT, TO BECOME WARM, TO GLOW; see Niphal No. 1 (Talmud כומר, a warming).

(2) *to be burned, scorched* (see Niphal No. 2); hence *to be black, dark, obscure,* like the Syriac ܟܡܰܪ *to be sad, sorrowful.* Aphel, to go about in black, i. e. mourning. Compare כָּמָר, כַּמְרִירִים.

NIPHAL—(1) *to be warm, to glow,* used of love towards any one; followed by עַל 1 Ki. 3:26, and אֶל Gen. 43:30; *to be moved,* spoken of pity, Hos. 11:8.

(2) *to be scorched;* Lam. 5:10, "our skin is scorched as in an oven from the burning heat of the famine."

II. כָּמַר i. q. כָּבַר TO PLAIT, TO BRAID; whence מִכְמָר, מִכְמֹרֶת, מַכְמוֹר a net.

כֹּמֶר only in pl. כְּמָרִים *idolatrous priests,* 2 Ki. 23:5; Hos. 10:5; Zeph. 1:4. Syr. ܟܘܡܪܳܐ used of any priest whatever; but Syriac words relating to divine worship are in Hebrew restricted to the worship of idols; see Gesch. der Heb. Sprache, p. 58. If the etymology of this word be inquired for, כֹּמֶר, ܟܘܡܪܳܐ is prop. *blackness, sadness,* and as a concrete, one who goes about in black attire, mourning; hence, an ascetic, a priest. Compare ابيل, احبل sad, mournful; hence, an ascetic, a monk, an ecclesiastic. See my Comment. on Isa. 22:12; 38:15.

כַּמְרִירִים pl. m. *obscurations,* from the root כָּמַר 1, 2, of the form שַׁפְרִיר, except the Chirik in the first syllable, as in פִּרְחַח. Found once in Job 3:5, יְבַעֲתֻהוּ כִּמְרִירֵי יוֹם "let the darknesses terrify it" (i. e. the day of my birth); that is, obscurations of the light of day, of the sun, eclipses, which the ancients believed to portend ills and calamities. [Some of] the ancient interpreters [Aqu., Vulg., Syr., Targ.] regarded כ as a prefix to the substantive מְרִירִים, according to which opinion it should be interpreted *the greatest bitternesses,* i. e. calamities which could befall *a day* (see as to כ intensive, p. CCCLXXIX, A); but the former view of the word suits the context by far the best.

כָּמַשׁ an unused root, prob. i. q. כָּבַשׁ *to subdue* (ב and מ being exchanged), whence ܟܘܡܫܳܐ incubus, nightmare; Arab. كابوس, ܟܡܫܘܫܐ grape husks, so called from their having been trampled on. Hence Hebr. כְּמוֹשׁ and מִכְמָשׁ [?].

כָּמַת an unused root, prob. i. q. כָּתַם to lay up Hence מַכְמְתַת pr. n.

I. כֵּן—(A) prop. part. act. from כּוּן *upright, erect;* metaph. *upright, honest* (German aufrichtig redtlich); plur. כֵּנִים Gen. 42:11, 19, 31; Isa. 16:6, לֹא כֵן *non rectum,* i. e. vanity, folly.

(B) Adv.—(1) *rightly, well;* 2 Kings 7:9, לֹא־כֵן אֲנַחְנוּ עֹשִׂים "we do not well," or rightly; Ex. 10:29, כֵּן דִּבַּרְתָּ "thou hast well spoken;" Nu. 27:7; 36:5; Ecc. 8:10.

(2) *so, thus;* Gr. ὡς, οὕτως (prop. rightly, according to some standard, Germ. recht so, gerade so, also; although Gusset, Danz, and others maintain כֵּן *so,* to be another word contracted from כָּהֵן *like those things,* in the same manner as כֹּה from כְּהוּ; but compare אָכֵן); followed by Makkaph כֶּן־ Job 5:27; Josh. 2:21; Proverbs 23:7. Genesis 1:7, וַיְהִי כֵן "and it was so," as God had commanded; verses 9, 11; Gen. 29:26, לֹא יֵעָשֶׂה כֵן בִּמְקוֹמֵנוּ "it is not customary to be so done amongst us;" Psalm 1:4, לֹא כֵן הָרְשָׁעִים "not so the wicked;" 1 Ki. 20:40, כֵּן מִשְׁפָּטֶךָ אַתָּה חָרָצְתָּ "so (this) is thy judgment, thou hast thyself decided;" 1 Sam. 23:17, "also Saul my father יֹדֵעַ כֵּן knoweth so," i. e. knoweth this, weiß es so, nicht anders (where it is by no means needful to render כֵּן by a demonstrative pronoun); Jer. 5:31, עַמִּי אָהֲבוּ כֵן "my people loveth (it) thus," liebt es so; Pro. 28:2, "if men are prudent and wise כֵּן יַאֲרִיךְ thus (so, dann) is the state of long continuance. (In this example כֵּן approaches very nearly in power to the sign of apodosis; compare οὕτω, Matthiæ Gr. Gramm. p. 822.) Often as answering to each other כְּ...כֵּן *as...so* (see כְּ A, 1); כַּאֲשֶׁר־כֵּן (see כַּאֲשֶׁר No. 1); more rarely inverted כֵּן...כַּאֲשֶׁר *so...as,* Gen. 18:5; 2 Sam. 5:25: כֵּן...כָּמוֹהוּ Ex. 10:14. Elsewhere כְּ is omitted in the protasis, Isa. 55:9 (comp. verses 10, 11); Jud. 5:15.

This adverb of quality is also variously rendered, according as it belongs to quality, quantity, or time. —(*a*) if to quality, it is *so, such, so constituted:* Job 9:35, לֹא כֵן אָנֹכִי עִמָּדִי *non ego sic sum* (as often in Terence) *apud me,* i. e. I am not so constituted with myself, I am not at heart; 1 Ki. 10:12, לֹא בָא כֵן עֲצֵי אַלְמֻגִּים "never afterwards did there come any such sandal trees;" also *so very* (so sehr), Nahum 1:12, אִם שְׁלֵמִים וְכֵן רַבִּים "although they be secure and so very many" (Germ. so sehr viele, noch so viele). In Latin in like manner there is the negative expression, *non ita multi,* nicht so sehr viele.—(*b*) when referring to quantity and abundance, it is *so many* (soviel); Ex. 10:14, כֵּן אַרְבֶּה כָּמֹהוּ "so many locusts as these were;" Jud. 21:14, וְלֹא מָצְאוּ לָהֶם כֵּן "and there were

not found so many (women as they needed)," nicht soviel als nöthig, nicht genug.—(*c*) if to time, it is *so long* (so lange); Est. 2:12, כֵּן יִמְלְאוּ יְמֵי מְרוּקֵיהֶן "so long the days of purifying lasted;" also *toties so often* (so oft); Hos. 11:2, קָרְאוּ לָהֶם כֵּן הָלְכוּ מִפְּנֵיהֶם "(as oft as) they called them, so often they drew back from them;" also *so soon, immediately* (sofort, sogleich), preceded by כְּ of time (sobald als); 1 Sa. 9:13, כְּבֹאֲכֶם כֵּן תִּמְצְאוּן אֹתוֹ "as ye enter...immediately ye will find him;" comp. Gr. ὡς...ὡς, Eurip. Phœniss. 1437; Il. i. 512; xiv. 294; poet. more strongly without כְּ; Ps. 48 6, רָאוּ כֵּן תָּמָהוּ "as (immediately as) they saw, so (immediately) they were terrified."—(*d*) in the continuation of discourse it is, *so then, therefore* (so denn); Ps. 90:12, לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע "so then teach us to number our days;" Ps. 61:9; 63:3.

(3) i. q. אָכֵן, אַךְ it is a particle of asseveration at the beginning of a sentence; Jerem. 14:10; כֵּן אָהֲבוּ לָנוּעַ.

With prepositions—(*a*) אַחֲרֵי־כֵן, אַחַר כֵּן *after that* things have *so* occurred, i. e. *afterwards*, see אַחַר.

(*b*) בְּכֵן prop. *in such* a condition, *so, then*, Ecc. 8:10; Est. 4:16. (Of very frequent occurrence in the Targums, *then, so.*)

(*c*) לָכֵן—(*a*) adv. causal, *on that account, therefore*, Jud. 10:13; 1 Sam. 3:14; Isaiah 5:24; 8:7; 30:7; Job 32:10; 34:10; 37:24, and so frequently; Genesis 4:15, is to be rendered לָכֵן כָּל־הֹרֵג קַיִן וגו׳ "therefore (that what thou fearest may not happen) whoever kills Cain," etc. There answer to each other יַעַן כִּי־וְלָכֵן because ... therefore, Isaiah 8:6, 7; יַעַן···לָכֵן 29:13, 14; once it is for לָכֵן אֲשֶׁר *or this account that, because*, Isa. 26:14; and it has the force of a conjunction (compare עַל כֵּן for עַל כֵּן אֲשֶׁר).—(*β*) By degrees the meaning of this word was deflected into an adversative sense; Germ. darum doch, und darum doch, aber darum doch, *hoc non obstante, nihilominus, attamen, yet therefore, nevertheless, however* (compare אָכֵן). So, when preceded by אִם in protasis, Jer. 5:2, "although (אִם) they say, as God liveth, nevertheless (לָכֵן) they swear falsely." Also in Isa. 7:14, where the sentences are thus to be connected; "although thou hast impiously refused the offered sign, nevertheless the Lord Himself will give to thee, although thou dost not wish for it." Often used in the prophets, when a transition is made from rebukes and threatenings to consolations and promises. Isa. 10:24, "nevertheless thus saith Jehovah of Hosts, fear not," etc.; Isa. 27:9; 30:18; Jerem. 16:14; 30:16; Ezek. 39:25; Hos. 2:16; Job 20:2, Zophar thus begins, לָכֵן שְׂעִפַּי יְשִׁיבוּנִי "nevertheless my thoughts lead me to answer;" i. e. in spite of thy boasting and threatening words, I have an answer for thee.

There corresponds the Arab. لكِنْ, لٰكِنَّ *however, nevertheless*, which has undoubtedly sprung from the Hebrew לָכֵן. This adversative לָכֵן is regarded by many (with whom I formerly agreed in opinion) as altogether another word, and one of a different origin; as though it were from לֹא = לָא and כֵּן; this opinion might be defended on the authority of the LXX. interpreters, who twice render it οὐχ οὕτως, Gen. 4:15; Isa. 16:7; and also by the Arabic orthography, who also write لاكِنَّ (see Ham. Schult., p. 312, 364, 412). But the adversative use, as we have seen above, really depends on its causal power, and it is the same with regard to the Chaldee particle לָהֵן which see.

(*d*) עַל־כֵּן—(*a*) *on that account, therefore*, Gen. 2:24; 10:9; 11:9; 19:22; 20:6; Isa. 5:25; 13:7; 16:9; Job 6:3; 9:22, and very frequently.—(*β*) In poetry it also has the force of a conjunction for עַל כֵּן אֲשֶׁר *on account that, because that* (compare לָכֵן Isa. 26:14, כִּי עַל כֵּן p. CCCXCIV, B, and my remarks on the ellipsis of relative conjunctions, Lgb. p. 636). Ps. 45:3, "thou art fairer than the children of men ...עַל־כֵּן בֵּרַכְךָ אֱלֹהִים because that God has blessed thee;" Ps. 1:5; 42:7; Isa. 15:4; Jer. 48:36; comp. what Winer has of late remarked (Sim. Lex. p. 466), in defence of the common meaning *therefore*, which he would give it *even in these passages;* but I doubt whether he has rightly shewn the connection of these sentences.

(*e*) עַד־כֵּן *as yet, hitherto*, Neh. 2:16.

II. כֵּן with suff. כַּנִּי, כַּנּוֹ from the root כָּנַן No. 2. i. q. כּוּן.

(1) *a place, station* (Stelle), Gen. 40:13; 41:13: Daniel 11:20, 21; verse 38, עַל כַּנּוֹ in his place (an dessen Stelle), [does not this mean "on *his own* basis," and not "in his stead"?] for which there is, verse 7, כַּנּוֹ.

(2) *base, pedestal*, (Gestelle, Fußgestelle); 1 Ki. 7:31, מַעֲשֵׂה־כֵן in the manner of a base, like a pedestal; specially used of the base of the laver in the court of the temple [tabernacle], Ex. 30:18, 28; 31:9; 35:16; 38:8; Lev. 8:11; used of the base or socket for the mast of a ship; called in Greek μεσόδμη, ἱστοδόκη (Il. i. 434), ἱστοπέδη (Od. xii. 51); in Lat. *modius*, Isa. 33:23.

III. כֵּן once in sing., Isa. 51:6 (where the old interpreters very weakly render כְּמוֹ־כֵן *as so*, i. e. *in the same manner;* I render it *like a gnat*); plur. כִּנִּים Exod. 8:12; Psa. 105:31; LXX. σκνῖφες; Vulg. *sciniphes*, a species of gnats; very troublesome on account of their stinging; found in the marshy

districts of Egypt (*Culex reptans*, Linn.; *culex molestus*, Forskål). See Herod. i. 95; Philo, De Vita Mosis P. p. 97, ed. Mangey, and other accounts, both of ancients and moderns, in Œdmann, Verm. Sammll. aus der Naturkunde, Fasc. I. cap. 6. As to the etymology, nothing certain can be laid down [In Thes. from כָּנַן No. 2]; the gnats may indeed be so called from the idea of covering (root כָּנַן No. 1); but I prefer rather from the idea of pinching (kneipen); so that this word may be cognate to the Greek *κνάω, κνήθω, κνίπος, κνίψ*, and with a prefixed sibilant (as found in the LXX.), *σκνῖψ, σκνῖφες*, which opinion I see was also held by Eichhorn (Einleit. in das A. T. t. iii. p. 254). The Jews and Josephus (Antt. ii. 14, § 3), without much probability, explain it to mean lice; and the Talmudists also use the singular כִּנָּה for a louse; this is, however, approved by Bochart (Hieroz. tom. ii p. 572, seq.); compare כִּנָּם.

[כֵּן *so*, found also in the Chal. text, Dan. 2:24, 25.]

כָּנָה unused in Kal. Arab. كنى I., II., IV., to call some person or thing by a figurative name or cognomen, especially by an honourable appellation, to adorn with a title (see Tauritz. ad Hamas. Schult. p. 320; Tebleb. ad Har. Schult. ii. 57). Ch. to address honourably. So, in the Hebrew, in

Piel כִּנָּה—(1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5, וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה "and he kindly speaks to Israel" [addresses by that name]; Isa. 45:4, אֲכַנְּךָ וְלֹא יְדַעְתָּנִי "I have (gently) called thee, though thou hast not known me."

(2) *to flatter*. Job 32:21, 22.

Hence subst. כְּנָת.

כַּנֵּה *ἅπαξ λεγόμ.* Eze. 27:23 [*Canneh*], pr. n. of a town, prob. i. q. כַּלְנֵה (which see), *Ctesiphon*, a reading which is found in one codex of De Rossi. Compare יִקַּח for יִלְקַח.

כַּנָּה Ps. 80:16; see כָּנַן [כַּנָּה f. *a plant*, from the idea of placing, setting, Ps. 80:16. See Thes.]

כְּנָוֺת see כְּנָת.

כְּנָמָא Ch. see כְּנָת.

כִּנּוֹר m. pl. כִּנֹּרִים Eze. 26:13, כִּנֹּרוֹת 1 Ki. 10:12, Gr. *κινύρα, κιννύρα, cithara, a harp*, a musical instrument; that on which David excelled in playing; both used with regard to sacred and secular things, whether in rejoicing (Isa. 5:12) or in sorrowing (Job 30:31), commonly accompanied by singing to the music played upon it. Gen. 4:21; Ps. 33:2; 43:4; 49:5; 71:22; 1 Sa. 16:16, 23; and often besides. Josephus says (Ant. vii 12, § 3), that the cinyra had ten strings, and was struck with a plectrum; but this is contradicted by the words, 1 Sa. 16:23; 18:10; 19:9, from which it may be seen that this was an instrument struck by the hand. (To this answers the Arab. كِنَّارَةٌ, كِنَارَةٌ, كِينَار a harp. The original idea appears to me to be that of tremulous, stridulous sound, compare the root כָּנַר.)

כָּנְיָהוּ [*Coniah*], pr. n.; see יְהוֹיָכִין.

כִּנָּם i. q. כִּנִּים *gnats*. Ex. 8:13, 14. Joined in the manner of plurals and collectives with a feminine, and it is to be inquired whether it should not be read defectively כִּנִּם, as the Samaritan copy has כנים. Compare Lehrg. p. 517.

כְּנֵמָא adv. Chald. *so, thus, in this manner.* Ezra 4:8; 5:4, 9, 11; 6:13. It appears to be compounded of כְּ and נְמָא, נֵימָא, often in the Talmud used for נֵימַר, נֵאמַר, the letter ר being negligently omitted: thus it properly means, *as it has been said*, or *as we say;* and it is so used as to refer sometimes to what precedes, sometimes to what follows. The Heb translator [of the Chaldee parts of Daniel and Ezra, printed in Kennicott's Hebrew Bible] renders 4:8, כן אמר (read כְּנֶאֱמַר), and 5:4 כשנאמר (as it has been said). In like manner, Syr. ܟܡܐܠܐ *to wit*, is contracted from ܟܡܐ ܕܐܡܪܬ *as if thou wouldst say*.

כָּנַן—(I.) i. q. كَنَّ TO COVER, TO PROTECT, TO DEFEND (compare גָּנַן, جَنَّ). Imper. with ה parag. כַּנָּה *protect*, Ps. 80:16: [This meaning is rejected in Thes.], where others less suitably understand a plant, a shoot (compare כֵּן Dan. 11:7). [See כַּנָּה.]

[Derivatives, כֵּן 2 and 3, כִּנָּם, כַּנָּה.]

[Also perhaps *to nip, to pinch*, Gr. *κνάω*, etc.; hence כִּנִּים. See Thes.]

(II.) i. q. כּוּן. See כֵּן No. II.—From No. II. is—

כְּנָנִי ("protector"), [*Chenani*], pr. n. m. Neh 9:4.

כְּנַנְיָהוּ ("whom Jehovah defends" ["has set up"]), [*Cononiah*], pr. n. of a Levite. 2 Ch. 31:12, 13; 35:9.

כְּנַנְיָהוּ (id.) [*Chenaniah*], pr. n. m. 1 Ch. 15. 22; 26:29, for which there is, 15:27, כְּנַנְיָה.

כָּנַס—(1) TO COLLECT, GATHER, TO HEAP UP, as stones, Ecc. 3:5; treasures, Ecc. 2:8, 26; water, Ps. 33:7.

(2) *to gather together*, persons. Est 4:16; 1 Ch. 22:2

[" (3) *to hide*, see Hithp. and deriv. מִכְנָסַיִם."]
(Aram. כְּנַס to collect, to gather together. Arab. كنز id., also, to lay up, elsewhere كنس. Cognate to this are the transposed roots נָכַס; whence נֶכֶס treasure, and סָכַן; whence מִסְכְּנוֹת stores: also, by a softening of letters, גָּנַז.)

Piel, i. q. Kal No. 2, *to gather together* persons. Eze. 22:21; 39:28; Ps. 147:2.

Hithpael, *to hide oneself away, to wrap oneself up.* Isa. 28:20, וְהַמַּסֵּכָה צָרָה כְּהִתְכַּנֵּס "and the covering is too narrow for one to wrap himself in it." Compare כְּ B 5.

Hence מִכְנָסַיִם [" כּוֹס, כִּיס"].

כָּנַע unused in Kal, TO BOW THE KNEE, to fall on one's knees (kindred to כָּרַע, which see); a widely extended root, see γόνυ, γνυ (in γνυπετεῖν), *genu*, Knie; [" Sanscr. *ganu*"] γωνία, ἰγνύα, hollow of the knee; Aram. גְּנָא, جنا to bow down, and, with the third radical hardened, knicken, einknicken. In Hebrew it is—

(1) *to fold*, or *lay together*, zusammenbiegen, zusammenlegen; hence *to collect*, *to bind together* bundles (see כִּנְעָה), compare Arab. كنع to draw together, to be drawn together, Conj. I., V., VII.

(2) *to be low*, *depressed*, used of land (see כְּנַעַן), *to be depressed in spirit* (כְּנַע Ithpeal, and كنع Conj. I., IV., id).

Hiphil הִכְנִיעַ *to bow down*, *to bring* any one *low*, Job 40:12; Ps. 107:12; Isa. 25:5; especially enemies by victory gained over them, 2 Sa. 8:1; 1 Chr. 17:10; 18:1; Ps. 81:15.

Niphal נִכְנַע—(1) *to be brought low*, *subdued* (used of a vanquished enemy), Jud. 3:30; 8:28; 11:33; 1 Sa. 7:13.

(2) *to submit oneself*, *to behave oneself submissively*, especially before God or a divine messenger, followed by לִפְנֵי, מִפְּנֵי, and מִלִּפְנֵי. 1 Ki. 21:29, "seest thou, how Ahab has humbled himself before me?" 2 Ki. 22:19; 2 Ch. 12:7; 30:11; 33:23; 36:12.

[Derivatives, the following words—]

כִּנְעָה or כִּנְעָה [with suff. כִּנְעָתֵךְ.], ἅπαξ λεγόμ. Jer. 10:17, *package*, *bundle*, Packen, Bündel, so called from *folding together* (see the root), and binding together. See the root No. 1 (LXX. ὑπόστασις. Targ. merchandise).

כְּנַעַן pr. name—(1) *Canaan*, a son of Ham, ancestor of the nation of the Canaanites, Gen. 9:18, seq.; 10:6.

(2) the land of *the Canaanites* (Ex. 15:15, fully אֶרֶץ כְּנַעַן Gen. 13:12; 33:18), and the nation (Jud. 3:1, with masc. Hos. 12:8); pr. *the depressed*, *low*, *region* (from the root כָּנַע, with the addition of ־ָן, as in אֶתְנַן), opp. to the loftier country אֲרָם (see כְּנַעֲנִי No. 1). [But this name was taken from Canaan, the son of Ham, the ancestor of the Canaanites.] It specially denotes—(*a*) the land on this side Jordan, as opposed to the land of Gilead, Nu. 33:51; Josh. 22:9.—(*b*) Phœnicia, Isa. 23:11, i. e. the northern part of Canaan, situated at the base of Lebanon; the inhabitants of which call themselves כנען upon their coins (see my Comment. on Isa. loc. cit.; Gesch. der Heb. Sprache, p. 16, 227); by the Greeks they are called Φοίνικες. The Pœni, also a colony of the Phœnicians, retained this ancient name, as we learn from Augustin (Expos. Ep. ad Romanos) in these words, "*Interrogati rustici nostri*," i. e. *Hipponenses*, "*quid sint? punicè respondentes Chanani, corruptâ scilicet, ut in talibus solet, unâ litterâ, quid aliud respondent, quam Chananæi?*"—(*c*) Philistia, Zeph. 2:5, כְּנַעַן אֶרֶץ פְּלִשְׁתִּים.—שְׂפַת כְּנַעַן the language of Canaan, i. e. Hebrew, which the Canaanites and Hebrews used, Isa. 19:18.

(3) for אִישׁ כְּנַעַן *a Canaanite*, Hos. 12:8; hence any *merchant*. Isaiah 23:8, כִּנְעָנֶיהָ "her merchants." Comp. Zeph. 1:11; Eze. 17:4.

כְּנַעֲנָה (fem. of the preceding), [*Chenaanah*], pr. n. m.—(1) 1 Ch. 7:10.—(2) 1 Ki. 22:11; 2 Ch. 18:10.

כְּנַעֲנִי f. כְּנַעֲנִית 1 Ch. 2:3, pl. כְּנַעֲנִים Gent. noun.

(1) *a Canaanite*, *the Canaanites*, Gen. 24:3; Jud. 1:1, seq.; for the particular tribes composing this nation see Gen. 10:15—19. Specially this was the name applied to the inhabitants of the lower region (see כְּנַעַן No. 2), on the sea shore, and the banks of Jordan; opposed to the inhabitants of the mountainous region (אֱמֹרִי which see), (Num. 13:29; Josh. 11:3); Gen. 13:7; 15:21; Exodus 3:8, 17; 33:2; 34:11, etc. From the Canaanites having been famous as merchants—

(2) Canaanite is applied to any *merchant*, Job 40:30; Prov. 31:24; just as כַּשְׂדִּי Chaldæan, is applied to an astrologer.

כָּנַף [unused in Kal], i. q. Arabic كنف TO COVER, TO COVER OVER; whence כָּנָף a covering, a wing. (Comp. the root עוּף.)

Niphal, *to cover over oneself*, *to hide oneself away*, Isa. 30:20, לֹא־יִכָּנֵף עוֹד מוֹרֶיךָ "thy teachers shall no more hide themselves," i. e. they shall be able to appear in public, without being any more

troubled by persecutors. So Abulwalid, and Yarchi; see my Comment. Hence—

כָּנָף f.—(1) *a wing*, so called from its covering. בַּעַל כָּנָף Pro. 1:17, and בַּעַל הַכְּנָפַיִם Ecc. 10:20, that which has a wing, poet. used of a bird. כָּל־כָּנָף al- lerley Geflügel, birds of all kinds, Gen. 7:14. Poet. there are used, כַּנְפֵי רוּחַ the wings of the wind, Psa. 18:11; 104:3; כַּנְפֵי שַׁחַר the wings of the morning, 139:9; on account of the rapidity of the moving on of the winds and the morning. Often also used metaph. of care and protection. Ps. 17:8, בְּצֵל כְּנָפֶיךָ תַּסְתִּירֵנִי "hide me under the shadow of thy wings." Psa. 36:8; 57:2; 61:5; 63:8; 91:4; Ruth 2:12. (Compare Arab. جنح, جناح and كنف Schult. on Job, 472; Gr. πτέρυξ, Grot. on Matt. 23:37.) *Wings* are also spoken of as applied to armies (as in Latin) [and English], Isa. 8:8; comp. אֲגַפִּים.

(2) *edge, extremity*—(*a*) of a garment, *the skirt*, πτέρυξ, πτερύγιον; fully כְּנַף הַמְּעִיל the skirts of a mantle, 1 Sa. 24:5, 12; Num. 15:38; Deut. 22:12; also without the name of the garment, Zech. 8:23, כְּנַף אִישׁ יְהוּדִי "the skirt (of a mantle) of a man who is a Jew." Eze. 5:3; Hag. 2:12. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. Deu. 23:1, וְלֹא יְגַלֶּה כְּנַף אָבִיו "neither shall he uncover his father's coverlet;" i. e. he shall not violate his father's bed. Deut. 27:20; comp. Eze. 16:8. Ru. 3:9, "spread thy coverlet over thy handmaid;" i. e. take me to thy couch as thy wife. (Comp. Theoc. Idyll. xviii. 19, and ἐπισκιάζειν, Luke 1:35 [?]).—(*b*) *the extremities of the earth* (just as the inhabited earth is often compared to a cloak spread out). Isa 24:16, כְּנַף הָאָרֶץ "the extremity of the earth." Especially in pl. Job 37:3; 38:13, כַּנְפוֹת הָאָרֶץ "the extremities of the earth;" and Isa. 11:12. Eze. 7:2, אַרְבַּעַת כַּנְפוֹת הָאָרֶץ "the four quarters," or "extreme bounds of the earth."—(*c*) *the highest summit* of the temple, Dan. 9:27; comp. πτερύγιον τοῦ ἱεροῦ, Matt. 4:5.

Dual כְּנָפַיִם const. כַּנְפֵי fem. pr. *a pair of wings*; hence often used for the pl. שֵׁשׁ כְּנָפַיִם six wings, Isa. 6:2; אַרְבַּע כְּנָפַיִם four wings, Eze. 1:6; 10:21. Pl. const. כַּנְפוֹת m. used of the skirts of a garment, Deu. 22:12; and of the extremity of the earth (see No. 2, *a*, *b*).

כָּנַר an unused onomatopoetic root, denoting *to give forth a tremulous* and *stridulous sound*, *such as that of a string when struck*. Germ. schnarren (knarren); כִּנּוֹר **a harp**, so called from its stridulous sound. Kindred are the Gr. κινύρος, Germ. wimmernd, used of a querulous, mournful sound; whence the Gr. κινύρα; also, γίγγρος, γίγγρα, γίγγρας; Latin *gingrina*, i. e. a pipe which gives a stridulous and mournful sound; and *gingritus* (Geschnatter), cackling of geese.

כִּנֶּרֶת Deu. 3:17; כִּנְּרוֹת 1 Ki. 15:20; כִּנֲרוֹת Josh. 11:2 (prob. i. q. כִּנּוֹר "a harp"), [*Chinneroth*, *Cinneroth*, *Cinnereth*], pr. n. of a town in the tribe of Naphtali, by the sea of Galilee, which hence received the name יָם כִּנֶּרֶת Num. 34:11. In the times of the New Test. this sea [or lake] was called גִּנֵּסַר Γεννησαρέτ.

כְּנַשׁ Ch. TO GATHER TOGETHER, i. q. Hebr. כָּנַס. Inf. Dan. 3:2.

ITHPAEL, *to gather selves together*, Dan. 3:3, 27.

כְּנָת unused in sing.; plur. כְּנָוֹת Ezr. 4:7; prop. *cognomen* (from the root כָּנָה, which see); meton. *one who bears the same cognomen as another*, i. e. *performs the same function*, is subject to the same king; σύνδουλος, *colleague*, *associate* in office. The form כְּנָת is for כְּנָאת, כְּנָאֶת, and the plural is formed in the same manner as מְנָאוֹת, מְנָיוֹת from מְנָת; see Lehrg. p. 607. To this answers Syriac ܟܢܳܬܐ, plur. ܟܢܘ̈ܬܐ i. e. σύνδουλος, σύνδουλοι. As to the feminine form of nouns of office, see Lehrg. p. 468.

כְּנָת Ch. id.; plur. כְּנָוָן const. and with suff. כְּנָוָת Ezr. 4:9, 17, 23; 5:3, 6; 6:6, 13.

כֵּס m. ἅπ. λεγόμ. a suspected reading, Ex. 17:16. It is commonly taken to be the same as כִּסֵּא *a throne*, which is the word actually found in the Samaritan copy. But the context, and the words of verse 15 (יְהוָֹה נִסִּי), almost demand that we should read נֵס a standard. [Let the reader judge for himself of this necessity.]

כָּסָא an unused root, i. q. כסה *to cover*; whence כֶּסֶא.

כֶּסֶא Prov. 7:20, and כֶּסֶה Psalm 81:4, *the full moon*; Syr. ܟܶܣܳܐ according to Isa Bar Ali (concerning whom see Pref. to smaller Hebr. Germ. Lex. p. xviii) is the first day of the full moon, also the whole time of the full moon, and so it is often used by Barhebræus and Ephraim Syrus. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then *covered with light* (from the root כָּסָה, כָּסָא). Verbs of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light.

כִּסֵּא twice **כִּסֵּה** Job 26:9; 1 Kings 10:19; with suff. כִּסְאִי (for כִּסְּאִי); pl. כִּסְאוֹת (for כִּסְּאוֹת) m. *a seat*, lofty and *covered* with a canopy or hanging, (from the root כָּסָא, כָּסָה); hence, *a royal throne*, Job 36:7; 2 Sa. 3:10; fully כִּסֵּא הַמַּמְלָכָה 2 Sa. 7:13; כִּסֵּא הַמַּלְכוּת 1 Ch. 22:10; 2 Ch. 7:18; also that of God, Jer. 3:17; the *tribunal* of a judge, Ps. 122:5; Neh. 3:7; *the seat* of the high priest, 1 Sa. 1:9; 4:13; rarely used of a *common seat*, 2 Ki. 4:10; Pro. 9:14. (Arab. كُرْسِيّ, Aram. ܟܘܪܣܝܐ, כָּרְסֵא id., the letter ר being inserted before the letter which had been doubled, *rs* for *ss*; see below under the letter ר. In the root itself the Samaritans have for כָּסָה, [Samaritan].)

כַּסְדִּי Chald. *a Chaldean;* elsewhere כַּשְׂדִּי, Ezra 5:12.

כָּסָה TO COVER, TO COVER OVER; kindred roots כָּסָא and כָּשָׁה. (Syr. ܟܣܐ id. also *to put on;* Arab. كسا to put on; Ch. כְּסָה to cover; hence, to be hidden, concealed.) In Kal it is only found in part. כֹּסֶה Pro. 12:16, 23, and כְּסוּי Ps. 32:1. Much more frequently used is—

PIEL כִּסָּה.—(1) *to cover*, followed by an acc. Ex. 10:5; Num. 9:15; 22:5, or by עַל (like other verbs of covering כִּפֶּר, סָכַךְ), as if eine Decke machen über etwas; Nu. 16:33, וַתְּכַס עֲלֵיהֶם הָאָרֶץ "and the earth covered them," prop. covered over them; Job 21:26, וְרִמָּה תְּכַסֶּה עֲלֵיהֶם "and the worms cover them;" 2 Chron. 5:8; followed by לְ Isa. 11:9. *To cover some person, or thing with any thing*, const.—(*a*) followed by an acc. of pers. and בְּ of the covering; Levit. 17:13, וְכִסָּהוּ בֶּעָפָר "and he shall cover it (the blood) with dust;" Nu. 4:5, 8, 11.—(*b*) followed by two acc. Eze. 18:7, 16; 16:10.—(*c*) followed by עַל of pers. and בְּ of the covering, Ps. 44:20.—(*d*) with an acc. of the covering, and עַל of the thing to be covered, Ezek. 24:7; comp. Job 36:32. Often used metaph. *to cover over* sin, i. e. *to pardon;* followed by an acc. Psalm 85:3; followed by עַל Pro. 10:12; Neh. 3:37; Psalm 32:1 [Kal]; כְּסוּי חֲטָאָה "whose sin is covered," i. e. forgiven; compare כִּפֶּר. כִּסָּה אֶל pregn. used for *to confide covertly* in any one, Ps. 143:9.

(2) Intrans. *to cover oneself, to put on any thing*, Gen. 38:14; Deu. 22:12; Jon. 3:6, וַיְכַס שַׂק "and he clothed himself with sackcloth." (Arabic كسي to put on; followed by an acc.)

(3) *to cover, to conceal* (compare Chald.), Pro. 10:18; 12:16, 23 [Kal]; Job 31:33. Job 23:17, וּמִפָּנַי כִּסָּה־אֹפֶל "and (because) he hath (not) covered the darkness from my sight;" has not set me free from calamities.

PUAL כֻּסָּה and כֻּסּוּ (Ps. 80:11; Pro. 24:31); pass. *to be covered;* followed by בְּ of the covering, 1 Ch. 21:16; Ecc. 6:4; also by an acc. Ps. 80:11, כָּסּוּ הָרִים צִלָּהּ "the mountains were covered with its shadow." Pro. 24:31.

NIPHAL, Jer. 51:42; Eze. 24:8.

HITHPAEL, *to cover over oneself;* followed by בְּ of covering, Isa. 59:6; 1 Ki. 11:29; once followed by an acc. Jon. 3:8.

Derived nouns, כְּסוּי, כְּסוּת (and סוּת), כֶּסֶת, מִכְסֶה, מְכַסֶּה.

כֶּסֶה i. q. כִּסֵּא; which see.

כַּסּוּחָה Isa. 5:25; see סוּחָה.

כָּסוּי m. const. כְּסוּי עוֹר prop. part. pass. from the root כָּסָה *a covering*, Nu. 4:6, 14.

כְּסוּת f.—(1) *covering, a cover*, Exod. 21:10; 22:26; Job 24:7; 26:6; 31:19. Metaph. כְּסוּת עֵינַיִם *covering of the eyes* is, i. q. a gift of appeasing given to any one that *he may shut his eyes* (with regard to something deserving reprehension), i. e. that he may connive at it (das Auge zudrücken), or *a present given in order to obtain pardon, a mulct.* So is the passage to be understood, which has a good deal troubled interpreters, Genesis 20:16, הִנֵּה הוּא לָךְ כְּסוּת עֵינַיִם לְכֹל אֲשֶׁר אִתָּךְ וְאֵת כֹּל "behold this (the gift of a thousand shekels) is to thee a mulct for all things, which have happened to thee, and before all men." The LXX. which has either been neglected by interpreters, or else has been misunderstood, gives the meaning correctly; τιμή, i. e. a mulct, a price (Il. i. 159), i. q. elsewhere τίμημα. Several interpreters have taken *a covering of the eyes* to be *a vail;* and have thus rendered the whole passage, arbitrarily enough, *behold this is to thee a vail of the eyes*, i. e. with these thousand shekels (no little price indeed!) buy a vail for thyself, *for all who are with thee, and* altogether *for all*, i. e. that it may be manifest to all that thou art a married woman. They add that married women only wore vails, and that virgins did not; but this is altogether opposed to Eastern manners, and it cannot be proved.

(2) *a garment*, Deu. 22:12.

כָּסַח TO CUT OFF, TO CUT DOWN (a plant), Isai. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.)

כְּסִיל m.—(1) *a fool.* Ps. 49:11; Prov. 1:32; 10:1, 18; 13:19, 20; 14:8, 24, 33; 15:2, 7, etc.;

often with the additional idea of impiety, compare the synonyms נָבָל, אֱוִיל and the opp. חָכָם.

(2) [*Chesil*], the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion;* which the Orientals call جبار, ܓܢܒܪܐ, נְפִילָא i. e. *the giant.* They seem to have looked on this constellation as the figure of an *impious* giant *bound* to the sky, whence Job 38:31, "Canst thou loose the bands of Orion?" [We must not interpret the Scripture as though it countenanced foolish superstition.] R. Jonah or Abulwalid understands it to be سهيل i. e. *Canopus,* a bright star in the helm of the southern ship [Argo]. Pl. כְּסִילִים Isa. 13:10, as if it were, *the Orions,* or the giants of the heaven, i. e. the greater constellations of the sky, such as Orion; as in Latin *Cicerones, Scipiones* might be applied to men resembling Cicero and Scipio.

(3) [*Chesil*], pr. n. of a town in the southern part of the tribe of Judah. Josh. 15:30.

כְּסִילוּת f. *folly.* Prov. 9:13.

כָּסַל a root scarcely ever used as a verb, from which derived nouns are formed of various significations. The primary meaning appears to be—

(1) *to be fleshy, to be fat,* whence כֶּסֶל *loin, flank.* This as a word of middle signification—

(2) is applied in a good sense to *strength* (comp. שָׁמֵן), *firmness, boldness,* whence כִּסְלָה, כֶּסֶל confidence; and—

(3) in a bad sense to *languor* and *inertness* (Arab. كسل to be languid, inert); also applied to that which is nearly allied to these, *folly* (compare נְבָלָה, נָבָל, נְבָל, and on the contrary compare words signifying strength applied to *virtue,* as חַיִל). So once as a verb fut. A., Jer. 10:8 (compare the transposed verb סָכַל); also in the derivatives כְּסִיל a fool, foolish, כֶּסֶל, כְּסִילוּת folly.

כֶּסֶל m.—(1) *loin, flank,* Job 15:27. Plural כְּסָלִים the internal muscles of the loins, near the kidneys, to which the fat adheres, ψόαι, ψοῖαι, as rightly rendered by Symmachus. Lev. 3:4, 10, 15; 4:9; 7:4; Job 15:27, וַיַּעַשׂ פִּימָה עֲלֵי כָסֶל "and (because) he made (i. e. produced) fat upon his loins," fattened himself, γαστρίζουλος. Hence *the bowels, the inward parts,* Ps. 38:8. Compare Bochart, Hieroz. tom. i. p. 506, seq.

(2) *confidence, hope,* Ps. 78:7; Prov. 3:26.

(3) *folly.* Ecc. 7:25.

כִּסְלָה f.—(1) *confidence, hope,* Job 4:6.

(2) *folly,* Ps. 85:9.

כִּסְלֵו m. Zec. 7:1; Neh. 1:1; [*Chisleu*], Greek Χασελεῦ, 1 Macc. 1:54, the ninth of the Hebrew months, beginning at the new moon of December. Its etymology is altogether uncertain. It may, however, be so called from the languor and torpidity of nature. [In Thes. derived from the Persic.]

כְּסָלוֹן ("confidence," "hope"), [*Chesalon*], pr. n. of a town in the borders of the tribe of Judah, elsewhere called הַר־יְעָרִים Josh. 15:10.

כִּסְלוֹן (id.) [*Chislon*], pr. n. m. Nu. 34:21.

כְּסֻלּוֹת ("confidences"), [*Chesulloth*], pr. n. of a town in the tribe of Issachar, Josh. 19:18.

כִּסְלוֹת־תָּבוֹר ("the flanks of Tabor," or "the confidence of Tabor," as being a fortified city), [*Chisloth-tabor*], pr. n. of a town at the foot of Mount Tabor, on the eastern boundary of the tribe of Zebulun, Josh. 19:12; elsewhere more briefly called תָּבוֹר. Josh. 19:22; 1 Ch. 6:62. [Probably the same place as כְּסֻלּוֹת.]

כַּסְלֻחִים pl. Gen. 10:14; 1 Ch. 1:12 [*Casluhim*], pr. n. of a people deriving their origin from the Egyptians; according to the probable opinion of Bochart (Phaleg. iv. 31), *the Colchians,* who are mentioned by Greek writers as having been a colony of Egyptians (Herod. ii. 104; Diod. i. 28, 55). The insertion of the letter *s* is not contrary to the nature of the Phœnicio-Shemitic languages, comp. ܢܣܟܐ i. q. ܢܟܐ a suckling. [In Thes. the name of *Colchians* is suggested to have been formed from this by dropping the *s*.]

כָּסַם TO SHAVE, TO SHEAR (the head); found once, Eze. 44:20. Kindred roots are גָּזַם and others beginning with גז, see גָּזַז. Hence—

כֻּסֶּמֶת f. Ex. 9:32; Isai. 28:25, pl. כֻּסְּמִים Ezek. 4:9; a kind of corn, like wheat, having the beard as if *shorn* off, *far, adoreum, spelt,* (*triticum spelta,* Linn.), Gr. ζέα, ὀλυρά. Germ. Spelt, Dinkel, Arab. كرسنة, which is the same word as the Hebrew (*m* and *n* being interchanged, and *r* inserted). See my Comment. on Isaiah, loc. cit.

כָּסַס ["prop.—(1) TO DIVIDE OUT, TO DIVIDE TO DISTRIBUTE (kindred to the verb קָצַץ, and to other roots beginning with קץ, כס, גז); which see קָסַם"]

TO NUMBER, TO RECKON; found once, Exod. 12:4. Comp. LXX., Ch., Syr.

Derived nouns, מֶכֶס, מִכְסָה, מֶכֶס.

כָּסַף fut. יִכְסֹף—(1) TO BECOME PALE like the Ch. (More remote is the Arab. كسف and خسف to be eclipsed, as the sun or moon, to darken, as the eye, to be lessened.) Compare Niphal No. 1 and כֶּסֶף silver; hence—

(2) *to desire* anything, followed by לְ of pers., Job 14:15; by a gerund, Ps. 17:12.

NIPHAL—(1) *to become pale*, through shame (as shame is not only marked by *blushing*, but also by *paleness*, see חָוַר and Talmud. הלבין, to put to shame, compare Comment. on Isaiah 29:22), *to be put to shame*. Zeph. 2:1, הַגּוֹי לֹא נִכְסָף "a nation without shame," impudent.

(2) i. q. Kal No. 2. Gen. 31:30; Ps. 84:3.

כֶּסֶף suff. כַּסְפִּי m.—(1) *silver*, so called from its pale colour (like the Gr. ἄργυρος, from ἀργὸς, white, and on the other hand זָהָב gold, from its tawny colour, comp. צָהֹב). Gen. 23:15, אַרְבַּע מֵאֹת שֶׁקֶל־כֶּסֶף "four hundred shekels of silver;" more often, however without the word שֶׁקֶל, e. g. אֶלֶף כֶּסֶף "a thousand (shekels) of silver," Gen. 20:16; עֶשְׂרִים כֶּסֶף "twenty (shekels) of silver," Gen. 37:28; Deu. 22:19, 29; Hos. 3:2.

(2) *money*, from silver, weighed out in small unstamped pieces, having been anciently used for money (comp. ἀργύριον, *argent*). Gen. 23:13; Deut. 23:20. Also used of that *which is acquired by money*, Ex. 21:21; of a slave כִּי כַסְפּוֹ הוּא "for he is his money." Pl. *pieces of silver, money*, Gen. 42:25, 35.

כְּסַף Ch. id. *silver*, emphat. st. כַּסְפָּא Dan. 2:35; 5:2, 4, 23.

כָּסִפְיָא Ezr. 8:17 [*Casiphia*], pr. n. of a country, perhaps *Caspia;* according to others the city of *Kaswin*. [In Thes. both these suppositions are rejected as untenable.]

כֶּסֶת pl. f. כְּסָתוֹת *cushions, pillows*. Ez. 13:18, 20. LXX. προσκεφάλαια. Vulg. *pulvilli*. According to the Rabbins, *bolsters*. The root is כָּסָה. The letter ת, although not radical, and here marking the feminine gender, is also preserved in the pl. as in קֶשֶׁת, דֶּלֶת, compare Lehrg. p. 474.

כְּעַל Isa. 59:18; see עַל No. 8.

כְּעַן adv. Ch. *now, already*. Dan. 2:23; 3:15; 4:34; 5:12; Ezr. 4:13. From the Hebrew כֵּן *so* and *now* (see עַד־כֵּן Neh. 2:16), this more lengthened form has sprung, just like Sam. קעם, from the Hebr קוּם. Hence עַד כְּעַן *hitherto*. Ezr. 5:16.

כְּעֶנֶת fem. of the preceding, adv. Chald. *so, thus*, i. q. כֵּן, found but in one phrase, וּכְעֶנֶת Ezr. 4:10, 11; 7:12, and contr. וּכְעֶת Ezr. 4:17, *and so* (forth), *et cætera*.

כָּעַס fut. יִכְעַס—(1) TO BE DISPLEASED, MOROSE, TO TAKE OFFENCE. Ecc. 5:16; 7:9; Neh. 3:33.

(2) *to be angry*. Eze. 16:42; followed by אֶל of pers., 2 Ch. 16:10.

PIEL כִּעֵס *to irritate, provoke*, i. q. Hiphil No. 2. Deu. 32:21; 1 Sa. 1:6.

HIPHIL הִכְעִיס—(1) *to vex* any one, *to grieve*. 1 Sa. 1:7; Neh. 3:37 Eze. 32:9.

(2) *to irritate. provoke*, often used of men who provoke Jehovah by their sins, especially by idolatry. Deut. 31:29; 32:16; 1 Ki. 14:9, 15; 16:2, 7, 13, seq.; Ps. 78:58; Jer. 8:19. Fully expressed, הִכְעִיס אֶת־יְיָ כַּעַס 1 Ki. 15:30; 2 Ki. 23:26; also without the name of God, 1 Ki. 21:22, אֶל־הַכַּעַס אֲשֶׁר הִכְעַסְתָּ "because of the anger whereunto thou hast provoked (me);" 2 Ki. 21:6. Hence—

כַּעַס m.—(1) *vexation, grief*. Ecc. 1:18; 2:23; 11:10; Prov. 17:25; 21:19, אֵשֶׁת מִדְוָנִים וָכָעַס "a contentious and morose woman."

(2) *anger*. Deut. 32:19; Eze. 20:28, pl. כְּעָסִים *angers* [*provocations*]; 2 Ki. 23:26.

כַּעַשׂ m. id. only found in the book of Job, 5:2; 6:2; 10:17; 17:7.

[**כְּעֶת** see כְּעֶנֶת.]

כַּף f. with suff. that *which is curved*, or *hollow*, from כָּפַף.

(1) *the hollow of the hand, the palm*, more rarely *the whole hand*. Deut. 25:12, "thou shalt cut off her hand" (see כַּפּוֹת), [Arabic كَفّ, Syriac ܟܦܐ]; used of the foot of animals (as of a bear) when resembling a hand; Lev. 11:27. The phrases especially to be observed are—(*a*) מִכַּף פּ׳ *out of the hand* of any one, often after verbs of freeing, like מִיַּד 1 Sam. 4:3; 2 Sam. 14:16.—(*b*) Jud. 12:3, וָאָשִׂימָה נַפְשִׁי בְכַפִּי "I put my life in my hand," i. e. I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped or cast away; and thus the idea is conveyed of want of safety. 1 Sa. 19:5; 28:21; Job 13:14, compare Ps. 119:109. By the same proverb, Xenarchus ap. Athenæum (Deipnosoph. xiii. p. 569 C), ἐν τῇ χειρὶ τὴν ψυχὴν ἔχων; and the Danes say of a man whose

life is in danger, *at gaae med Livet i Henderne*, i. e. "to bear one's life in one's hands."—(*c*) חָמָס בְּכַפַּי *wrong is in my hands*, I have committed wrong. Job 16:17; 31:7; Isa. 59:6; Jon. 3:8.—(*d*) הִכָּה כַף, מָחָא כַף, תָּקַע כַּף to clap the hands, see under the respective verbs.

Dual כַּפַּיִם with suff. כַּפַּי, כַּפֶּיךָ, etc. *both hands*, Job 36:32; often also used for the plural.

Pl. כַּפּוֹת *the palms of the hands*, Dan. 10:10, used of hands when cut off and dead (see Lehrg. p. 539, 540), 1 Sam. 5:4; 2 Ki. 9:35, elsewhere i. q. יָדוֹת *the handles* of a bolt, Cant. 5:5.

(2) followed by רֶגֶל *the sole of the foot*, Deut. 2:5; 11:24; 28:65, מָנוֹחַ לְכַף־רַגְלֶךָ "rest for the sole of thy foot;" used of a quiet dwelling place, compare Gen. 8:9.—Pl. כַּפּוֹת *soles*, Jos. 3:13; 4:18; Isa. 60:14; followed by פְּעָמִים, 2 Ki. 19:24.

(3) *a hollow vessel, a pan, a bowl*, pl. כַּפּוֹת Ex. 25:29; Num. 7:84, 86. Hence כַּף־הַקֶּלַע, the hollow of a sling; 1 Sa. 25:29. כַּף־הַיָּרֵךְ, the socket of the hip or thigh; Gen. 32:26, 33.

(4) כַּפּוֹת תְּמָרִים Levit. 23:40, *palms, palm branches*, so called from their bent or curved form (see כִּפָּה).

כֵּף m. *rock*, only used in the pl. Jer. 4:29; Job 30:6. (Syr. and Ch. ܟܐܦܐ, כֵּיפָא; whence, in New Test. Κηφᾶς i. q. Πέτρος.)

כָּפָה TO BEND, TO BOW, TO DEPRESS [kindred to כָּפַף], hence TO TAME, TO SUBDUE; Chald. and Talmud. כפא to bow down, to depress, to overcome, to turn away; Arab. كفأ to turn away, to turn aside; Prov. 21:14, מַתָּן בַּסֵּתֶר יִכְפֶּה אָף "a gift in secret tameth wrath;" LXX. ἀνατρέπει ὀργάς; and so the Syriac version. On the other hand, Sym. σβέσει ὀργήν; Vulg. *extinguit iras;* comp. כָּבָה to extinguish.

כִּפָּה f.—(1) *palm, palm-branch*, i. q. כַּף No. 4, the feminine form being often used of inanimate things (Hebr. Gram. § 105, 2). Isaiah 9:13; 19:15, כִּפָּה וְאַגְמוֹן *palm and rush*, a proverbial expression for great and little things, those which are noble and ignoble.

(2) Generally *a branch*, Job 15:32.

כְּפוֹר m.—(1) *a cup*, probably such a one as was *covered with a lid*, from the root כָּפַר 1 Chron. 28:17; Ezr. 1:10; 8:27.

(2) *hoar frost*, so called, according to Simonis, because it *covers over* the ground, Ex. 16:14; Psalm 147:16 Job 38:29.

כָּפִיס ἅπ. λεγόμ. Hab. 2:11, *a cross-beam*, from the root כָּפַס; Syr. ܟܦܣ to joint together, to connect; LXX. κάνθαρος, i. q. *cantherius* in Vitruv. iv. 2. Jerome, "*lignum, quod ad continendos parietes in medio structuræ ponitur vulgo* ἱμάντωσις (cf. Sir. 12:18)."

כְּפִיר m.—(1) *a young lion*, already weaned and having begun to ravin; (גּוּר is the *whelp* of a lion). See Eze. 19:2, 3, "(the lioness) brought up one of her whelps (אֶחָד מִגֻּרֶיהָ), he became a young lion (כְּפִיר), he learned to ravin, and he devoured men," Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied—(*a*) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, כְּפִיר גּוֹיִם "an enemy devastating the nations."—(*b*) to the princes of a state, Eze. 38:13, compare Nah. 2:14. (To this answers غُفْر and غَفْر a calf, kid of the wild goat, also young lion, prop. *hairy, covered with hair*, from the root כָּפַר No. 3; Arab. غفر to be hairy, shaggy; comp. עֹפֶר.)

[(2) "i. q. כָּפָר. Neh. 6:2, *a village*."]

כְּפִירָה (i. q. כָּפָר a village), [*Chephira*], pr. n. of a town of the Hivites, afterwards in the territory of Benjamin, Josh. 9:17; 18:26; Ezr. 2:25; Nehem. 7:29.

כָּפַל [" Æth. ከፈለ: to divide equally, to distribute; whence ክፍል: part, portion; Arab. كِفْل portion, equal part; and Dual كِفْلَانِ כִּפְלַיִם."] TO FOLD TOGETHER, TO DOUBLE, Ex. 26:9; part. pass. doubled, Exod. 28:16; 39:9 (Chald. כְּפַל to double, to roll up; Syr. Ethpe. ܐܬܟܦܠ to be doubled, folded together. In the western languages, by transposition, there answer to this πλέκω, *plico*.)

NIPHAL, *to be doubled*, or repeated, Eze. 21:19. Hence מַכְפֵּלָה and—

כֶּפֶל m. *a doubling*. Job 41:5, כֶּפֶל רִסְנוֹ "the doubling of his jaws," i. e. his jaw armed with a double row of teeth.

DUAL—(1) pr. *two folds, foldings*. Job 11:6, כִּי כִפְלַיִם לְתוּשִׁיָּה "for God's wisdom has double folds," i. e. the wisdom of God is complicated, inexplicable. According to others, *double*, i. e. manifold, infinite, is the wisdom of God.

(2) *double*, Isa. 40:2.

כָּפַן TO PINE, from hunger and thirst ["Arab. كفن *to roll up;*" see Thes.]; once used of a vine

wanting water, followed by עַל; Eze. 17:7, "behold this vine, כָּפְנָה שָׁרָשֶׁיהָ עָלָיו thirsting, extended her roots to him" (Syr. to thirst, followed by ܠ to thirst after something, to desire it; Arab. to want, to suffer want.) Hence—

כָּפָן m. *hunger, penury,* Job 5:22; 30:3.

כָּפַס an unused root; see כְּפִיס [see Thes.].

כָּפַף TO BEND, TO BOW DOWN. (This stock is widely extended, together with its cognates, in the Phœnicio-Shemitic and western languages, both in the signification of *bending,* and also in the kindred one of *being hollow,* or *arched;* see the roots כָּפָה; גָּבַב No. 1. גַּו hollow, and קָבַב, قب to hollow, to vault; יָקַב to dig out; נָקַב to bore out; and compare the Gr. κάμπω, κάμπτω, γνάμπτω, also κύπτω, κύβη, κύμβη, Lacon. κύββα, cask; Persian كبتن to bend over, كو hollow, a cavern; Lat. *cubo, cumbo,* also *cavus;* old Germ. Kaff = כַּף kippen, umkippen, in the sense of folding.) Isa. 58:5; Intrans. *to bend oneself,* Ps. 57:7. Part. כְּפוּפִים those who are bowed down, Ps. 145:14; 146:8.

NIPHAL, *to submit oneself* to any one, Mic. 6:6; followed by לְ (Aram. id.).

Derived nouns כַּף, כִּפָּה.

כָּפַר prop. TO COVER, TO COVER OVER, whence כְּפוֹר and כַּפֹּרֶת a covering. Arabic كفر fut. I. and غفر to cover. Specially—

(2) *to cover over, to overspread* with anything, as with pitch, *to pitch,* Gen. 6:14; compare כֹּפֶר No. 2, and Pu.

(3) covered with hair, *to be hairy, shaggy,* see כְּפִיר.

(4) *to cover* sins, i. e. to pardon; compare כֹּפֶר No. 4, and כִּפֶּר. Arab. كفّر II. to expiate a crime, كفر to pardon.

PIEL כִּפֶּר fut. יְכַפֵּר—(1) *to cover,* i. e. *to pardon* sin (comp. כִּסָּה); followed by acc. Ps. 65:4; 78:38; followed by עַל (like other verbs of covering), Jer. 18:23; Psa. 79:9; followed by לְ Deut. 21:8; also followed by לְ Eze. 16:63, and בְּעַד of pers. (compare הַגֵּן בְּעַד Ps. 3:4). 2 Chron. 30:18.

(2) causat. *to obtain forgiveness.*—(*a*) *to expiate* an offence, followed by an acc. Dan. 9:24; Eze. 45:20; followed by עַל Lev. 5:26; followed by בְּעַד (for) Ex. 32:30; followed by מִן Levit. 4:26; Num. 6:11.—(*b*) *to make expiation for an offender to free him from charge;* followed by עַל of pers., Ex. 30:10; Lev. 4:20; followed by בְּעַד Lev. 16:6, 11, 24; Ezek. 45:17; followed by בְּ Levit. 17:11; to inanimate things which were accounted to be defiled; followed by an acc., Lev. 16:33; followed by עַל Lev. 16:18. Examples of full construction are, Lev. 5:18, וְכִפֶּר עָלָיו הַכֹּהֵן עַל שִׁגְגָתוֹ "and the priest shall make atonement for him, on account of his sins;" and, 4:26, וְכִפֶּר עָלָיו הַכֹּהֵן מֵחַטָּאתוֹ "and the priest shall make atonement for him from his sin."—(*c*) *to appease* any one who has been injured, or is angry; with an acc. of pers., Gen. 32:21; Prov. 16:14; also to appease an impending calamity, i. e. to remove it by expiation, Isa. 47:11. The sacrifice by which the expiation is made, is put with בְּ prefixed, 2 Sa. 21:3; Num. 5:8.

PUAL.—(1) *to be covered,* i. e. *obliterated;* prop. used of letters which were covered and deleted by drawing the style over them; Isa. 28:18, יְכֻפַּר בְּרִיתְכֶם "your covenant shall be obliterated," i. e. abolished; a phrase derived from written agreements. (Aram. ܟܦܪ, כְּפַר to smear over, to abolish.)

(2) Pass. of Piel 2, *a, to be expiated;* of sin, Isa. 6:7; 22:14; 27:9.

(3) Pass. of Piel 2, *b, to be freed from charge,* (of a guilty person), *to receive pardon,* Exod. 29:33. Nu. 35:33.

HITHPAEL, fut. יִתְכַּפֵּר 1 Sa. 3:14, and—

NITHPAEL, נִכַּפֵּר Deu. 21:8, *to be expiated,* of sin.

The derived nouns immediately follow, except כְּפוֹר כְּפִיר, and pr. n. כְּפִירָה.

כָּפָר [pl. כְּפָרִים], *a village, a hamlet,* so called because of its affording *shelter,* or *covering* to the inhabitants, Cant. 7:12; 1 Ch. 27:25; Neh. 6:2 [this is כְּפִיר not כָּפָר]. Arab. كَفْر id.

כְּפַר הָעַמּוֹנִי ("village of the Ammonites"), [*Chephar-haamonai*], pr. n. of a town of the Benjamites, Josh. 18:24. In קרי ־נָה כְּ׳.

כֹּפֶר m.—(1) i. q. כָּפָר *a village, hamlet,* 1 Sa. 6:18.

(2) *pitch,* so called from its being overspread, or overlaid; compare the root No. 2, Gen. 6:14. (Aram. ܟܘܦܪܐ and Arab. كُفْر id.)

(3) *cypress,* Gr. κύπρος, a shrub, or small tree, with whitish odoriferous flowers, growing in clusters; Arab. حِنّا, حِنَّاءٌ, *Lawsonia inermis,* Linn., so called in Hebrew, as has been well suggested by Joh. Simonis from a powder being made of its leaves with

which, when mixed with water, women in the East *smear over* their nails, so as to make them of a red colour for the sake of ornament; Cant. 1:14, אֶשְׁכֹּל הַכֹּפֶר a bunch of cypress; pl. כְּפָרִים Cant. 4:13; compare O. Celsii Hierobot. t. i. p. 222; Oedmann, Verm. Sammlungen aus der Naturkunde, fasc. i. cap. 7.

(4) λύτρον, *price of expiation*, or *redemption;* Exod. 21:30; 30:12, כֹּפֶר נַפְשׁוֹ "the redemption-price of his life;" Isa. 43:3, כָּפְרְךָ "the price at which thou wast redeemed."

כִּפֻּרִים pl. m. *redemptions, atonements*, Exod. 29:36; 30:10, 16; יוֹם הַכִּפֻּרִים the day of atonement, Lev. 23:27; 25:9.

כַּפֹּרֶת fem. *a covering*, from the root כָּפַר No. 1, only used of the cover of the ark of the covenant, Ex. 25:17, seq.; 30:6; 31:7; בֵּית הַכַּפֹּרֶת the inmost recess of the temple, where the ark of the covenant was placed, 1 Chron. 28:11; LXX. ἱλαστήριον (Vulg. *propitiatorium;* Luther, Gnadenstuhl) [English *mercy-seat*], as though it were from the signification of *propitiation;* see כָּפַר No. 2, *c*. [Of course this is the true meaning and derivation; the *mercy-seat* was the place on which the blood of atonement was sprinkled before God.]

כָּפַשׁ prob. i. q. כָּבַשׁ, كبس I., IV., *to cover over* with any thing.

Hiphil, Lam. 3:16, הִכְפִּישַׁנִי בָּאֵפֶר "he has covered me over with ashes." Used by the Talmudists of a heaped measure, also of the Jewish church bowed down amongst ashes, or covered over with ashes (מיכשבת באפר Ber. Rabba, § 75). Ch. *he hath humbled me in ashes;* LXX. indeed and Vulg. ἐψώμισέ με σποδόν, *cibavit me cinere*, a sense gathered from the context because verbs of food have preceded.

כְּפַת Chald. *to tie, to bind;* pret. Peil, Dan. 3:21.

Pael, id., Dan. 3:20, 23, 24

כַּפְתּוֹר a quadriliteral, which appears to me to be compounded of the triliterals כָּפַר to cover, and כָּתַר to crown; hence—(1) *a crown, chaplet, circlet.*—(*a*) of columns, Säulen-Kapitäl, Knauf, Am. 9:1; Zeph. 2:14.—(*b*) an ornament of the golden candlestick, Exod. 25:31, 33, 34, seq.; 37:17, seq.; LXX. σφαιρωτῆρες, Vulg. *sphærulæ;* Josephus (Ant. iii. 6, § 7) renders it by pomegranates; compare Syr. ܟܦܬܪܐ blossom of the pomegranate.

(2) [*Caphtor*], pr. n. of a country, Jerem. 47:4; Am. 9:7; pl. כַּפְתֹּרִים Gen. 10:14; Deut. 2:23, used of its inhabitants. These are spoken of as a colony of Egyptians, and as the ancestors of the Philistines, loc. cit., so that in Gen. loc. cit. the words אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים by comparison with the other passages, seem as if they should stand after כַּפְתֹּרִים (see Vater on this passage). The ancient translators, almost all, understand it to mean *Cappadocia*, but from Jer. loc. cit. it appears to have been an island, or at least a sea coast (אִי). In consequence some have supposed it to be *Cyprus*, and this supposition is favoured by both the situation and some resemblance of the name; but, on the other hand, it is all but certain that the Cyprians were called כִּתִּים. I therefore prefer the island of *Crete*, an opinion favoured by this—that the Philistines were called כְּרֵתִי (Cretans); see that word, and Michaëlis Spicil. t. i. p. 292—308; Supplemm. p. 1338. [In Thes. Ges. appears to prefer understanding *Cappadocia*.]

כַּר plur. כָּרִים m.—(1) *a lamb*, especially one that is fattened and well fed (Deu. 32:14; Isa. 34:6; Ez. 39:18); feeding in fertile pastures, so called from its leaping, or skipping (root כָּרַר), Amos 6:4; 1 Sam. 15:9; 2 Kings 3:4; Ps. 37:20; Jer. 51:40; Vulg. *agnus;* Syr. ܡܟܪܟܪܐ fattened; Ch. פַּטִּים fat. Collect. Isa. 16:1, שִׁלְחוּ־כַר מֹשֵׁל־אֶרֶץ "send ye the lambs of the ruler of the land," i.e. those which were owed to the king, the lord of the land. Figuratively used —(*a*) *a pasture of lambs, a meadow;* Isa. 30:23. Ps. 65:14, לָבְשׁוּ כָרִים הַצֹּאן "the pastures are clothed (adorned) with flocks."—(*b*) *a battering ram*, Gr. κριός, a warlike engine for breaking through the walls of besieged cities; in Arab. also called كَبْش Eze. 4:2; 21:27. (The Ionians also adopted this word in the signification of *lamb* and *pasture;* Hesych. Κάρ...πρόβατον. Κάρα...Ἴωνες τὰ πρόβατα. Κάρνος...βόσκημα, πρόβατον. Κάρος...βόσκημα. Compare Bochart, Hieroz. i. 429.)

(2) כַּר הַגָּמָל Gen. 31:34, *a camel's saddle*, with a kind of canopy over it, bound to the back of a camel, in which women were accustomed to ride; so called from its *leaping, bounding*, [*jolting*] motion, or like *currus* à *currendo* (comp. אַפִּרְיוֹן). Arab. كُور and مَكْوَر, also كُرّ id. See Jahn's Bibl. Archæologie, t. i. vol. i. p. 287; Hartmann's Hebräerin, t. i. p. 397.

כָּר prop. *piercing through, a piercer;* hence an *executioner;* a kind of guards or pretorian soldiers, whose office it was to inflict capital punishments, i. q. כְּרֵתִי. It occurs three times in pl. כָּרִי

(for כָּרִים Lehrg. p. 525), 2 Ki. 11:4, 19, of the attendants of Athaliah; הַכָּרִי וְהָרָצִים *executioners* and *runners*, and 2 Sam. 20:23 in כתיב, of king David's guards, הַכְּרֵתִי וגו׳ קרי ,הַכָּרִי וְהַפְּלֵתִי. [Root כּוּר.]

כֹּר m. *cor, a measure*, both of dry and liquid things, 1 Ki. 5:2; Ez. 45:14, containing ten ephahs or baths, i. q. חֹמֶר. (The Arameans commonly use כּוֹר, ܟܘܪܐ for the Hebrew חֹמֶר. The Hellenists also adopted κόρος.) The origin of this word is in its round form, and כֹּר appears properly to signify a round vessel. See the root כָּרַר.

כְּרָא Ch. TO BE PAINED, SORROWFUL, like the Syr. ܟܪܐ. Ithpael, Dan. 7:15, אֶתְכְּרִיַּת רוּחִי "my spirit was grieved."

כָּרַב a doubtful root, see כְּרוּב.

כִּרְבֵּל quadriliteral, i. q. כָּבַל ,כְּבַל (which see), TO GIRD, TO PUT ON, the letter ר being inserted. See Lehrg. p. 864. Pass. מְכֻרְבָּל *girded, clad*, 1 Ch. 15:27; hence—

כַּרְבְּלָא Ch. f. *a cloak*. Dan. 3:21.

I. כָּרָה TO DIG (Ch. כְּרָא and Arab. كرا to dig the earth. Kindred roots are כּוּר No. 1, אָכַר, also קוּר and נָקַר); e. g. *to dig* a well, Gen. 26:25; a pit, 50:5. Hence—(*a*) it is figuratively applied to plots, Psa. 7:16; 57:7; 119:85; Prov. 16:27, אִישׁ בְּלִיַּעַל כֹּרֶה רָעָה "the wicked man prepares mischief." Followed by עַל of pers. and without any word signifying ditch or pit, Job 6:27, תִּכְרוּ עַל־רֵיעֲכֶם "ye dig (pits) for your friend," similarly in the much discussed passage, 40:30, יִכְרוּ עָלָיו חַבָּרִים "do the companions (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?"—(*b*) Ps. 40:7, אָזְנַיִם כָּרִיתָ לִּי "ears hast thou digged for me," a poetical and also a stronger and bolder expression for the common אֹזֶן גָּלִיתָ לִּי "thou hast opened the ear for me," i. e. thou hast revealed (this) to me. [But does not this refer to the law in Ex. 21, relative to the servant whose ear had been bored, and who was thus made a servant for ever?] To this answer the German phrases jemandem den Staar stechen, i. e. to sharpen any one's sight, to shew what he ought to see, but which, as if blind, he had not seen; jem. die Zunge lösen.

["NIPHAL pass. of Kal, Ps. 94:13."]

Derived nouns, כֵּרָה No. 1, מִכְרָה.

II. כָּרָה—(1) TO BUY, i. q. מָכַר ,קָנָה. Deu. 2:6; Hos. 3:2. (Arab. كرا I., III., to place, VI., VIII., X., to hire.)

(2) *to make a feast*, 2 Ki. 6:23. (Arab. كرى *to make a feast*, especially on the completion of a building, also قرى to entertain as a guest, قِرًا entertainment. How these ideas are to be connected with that of buying I do not define. Perhaps costly banquets are intended, for which one's own stores would not suffice, and thus the provision was *bought* elsewhere, zu denen man einkaufen muß.)

I. כֵּרָה or כָּרָה f. pl. const. כְּרֹת, *pits, cisterns*, root כָּרָה No. 1 (compare Gen. 26:25). Zeph. 2:6, נְוֹת כְּרֹת רֹעִים וְגִדְרוֹת צֹאן "fields full of shepherds' cisterns and folds for flocks." In the word כְּרֹת allusion is made to כְּרֵתִים, verse 5.

II. כֵּרָה f. *feasts, banquets*, from the root כָּרָה No. II. (2). 2 Ki. 6:23.

כְּרוּב pl. כְּרוּבִים m.—(1) *Cherub*, in the theology of the Hebrews [i. e. in the revelation of God], a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (three animals which, together with man, symbolise power and wisdom, Ezek. 1 and 10). They are first spoken of as guarding paradise, Gen. 3:24, afterwards as bearing the throne of God upon their wings through the clouds, whence, 2 Sam. 22:11, וַיִּרְכַּב עַל כְּרוּב וַיָּעֹף "and he rode upon a cherub, and did fly;" Ps. 18:11, יֹשֵׁב הַכְּרֻבִים "who sits upon the cherubs;" lastly of the wooden statues of cherubs overlaid with gold, which were in the inmost part of the holy tabernacle (Ex. 25:18, seq.) and of the temple of Solomon (1 Ki. 6:23), on the walls of which there were also figures of cherubs carved. A too far-fetched idea is that of J. D. Michaëlis, who (Comment. Soc. Gotting. 1752, and in Supplem. p. 1343) compares the cherubs with the *equi tonantes* of the Greeks.

The etymology of the word is doubtful. As to the word with which I formerly compared it, "Syr. ܟܪܘܒܐ powerful, strong," Cast., it was necessary to reject it so soon as I found from the words themselves of Bar Bahlul, that that signification rested on a mistake on the part of Castell (Anecdd. Orient. fasc. i. p. 66). If this word be of Phœnicio-Shemitic origin, either כרב, by a transposition of letters, stands for רכב and כְּרוּב as if רְכוּב *divine steed* (Ps. 18:11), compare Arab. كَرِيب ship of conveyance, or (which is the not improbable opinion of Hyde, De Rel. Vett

Persarum, p. 263) כְּרוּב is i. q. קָרוּב (comp. كرب = قرب) one who is *near* to God, *ministers* to him, one admitted to his presence. Others, as Eichhorn (Introd. in O. T., vol. iii. p. 80, ed. 4), maintain that כְּרוּבִים are the same as the γρύφες (Greifen) griffins of the Persians, guardians of the gold-producing mountains (compare Gen. loc. cit.); [such conjectures are awfully profane;] in this case the root must be sought in the Pers. گريفتن (greifen) to take hold, to take, to hold. Compare also Rödiger's Dissertation on the Cherubs, in Ersch and Gruber's Encyclop. vol. 16, v. *Cherub.* [Other conjectures are given in Thes.]

(2) [*Cherub*], pr. n. m. Ezr. 2:59; Neh. 7:61.

כָּרוֹז m. Ch. emphat. כָּרוֹזָא *a herald*, Dan. 3:4 (Syr. ܟܳܪܽܘܙܳܐ); from the root—

כְּרַז Ch. TO CRY OUT, TO PROCLAIM, as a herald, Aphel id. Dan. 5:29 [Syr. ܟܪܰܙ]. (This root is widely spread in the Indo-Germanic languages, Sansc. *krus*, to cry out; Zend. *khresiô*, one crying out, a herald; Pers. غرشيدن, كريستن to cry out; Greek κηρύσσω, also κρίζω, κράζω; Germ. kreischen, kreißen; Engl. *to cry;* compare קָרָא. Amongst the Arab Christians كرز is to preach, for κηρύσσειν.)

כָּרִי 2 Ki. 11:4, 19; see כַּר.

כְּרִית ("separation"), [*Cherith*], pr. n. of a stream to the east of Jordan, 1 Ki. 17:3, 5.

כְּרִיתוּת and **כְּרִיתֻת** f. *a cutting off* from marriage, *a divorce;* סֵפֶר כְּרִיתֻת Deut. 24:1, 3; Isaiah 50:1; סֵפֶר כְּרִיתֻתֶיהָ Jer. 3:8, a bill of divorce. Root כָּרַת.

כָּרַךְ an unused root; Syriac ܟܪܰܟ *to surround*, also Syr. and Chald. *to wrap around, to wrap up.* This appears to be a secondary root from כרר, כרכר to surround, (whence כִּכָּר circuit, circle), formed by the rejection of one radical; compare שַׁרְשָׁה a chain, from שַׁרְשְׁרָה (Hebr. Gramm. p. 73).

Hence תַּכְרִיךְ a mantle; Syriac ܟܪܰܟܳܐ a fortress; compare כַּרְכְּמִישׁ, and—

כַּרְכֵּב an unused quadriliteral; Zab. *to surround*, compounded of כָּרַךְ to surround, and כבב (which see) to roll together. Hence—

כַּרְכֹּב m. with suff. כַּרְכֻּבּוֹ Exod. 27:5; 38:4, *the circuit, the border,* which went round the middle of the altar, over the brazen grating; perhaps in order to catch whatever might fall from the altar.

כַּרְכֹּם m. *curcuma, crocus Indicus* [" the crocus, whether the Indian or the common"], Cant. 4:14; LXX. κρόκος. (Ch. כּוּרְכְּמָא, כּוּרְכָּם crocus, כַּרְכֵּם to dye a crocus colour; Arabic كركم id.; Sanscrit *kankom* and *kunkuma;* Armen. *khekhrym.*)

כַּרְכְּמִישׁ [" fortress of Chemosh"], [*Carchemish, Charchemish*], Isa. 10:9; Jer. 46:2; 2 Ch. 35:20, pr. n. of a city on the Euphrates, no doubt the same as was called in Greek Κιρκήσιον; Latin *Cercusium;* Arab. قرقيسيا. It is a tolerably large and fortified city, situated on an island, formed on the east side by the river Chaboras, which flows into the Euphrates. The Hebrew name is compounded of כָּרַךְ, Syr. ܟܪܰܟܳܐ a fortress, and some proper name מִישׁ; see Michaëlis Suppl. p. 1352. [In Thes. the latter part of this compound is judged to be כְּמִישׁ i. q. כְּמוֹשׁ pr. n. of an idol.]

כַּרְכַּס [*Carcas*], pr. n. of a eunuch of Xerxes, Est. 1:10; Pers. كركس eagle. [" Compare Sanscr *karkaza*, severe, Benfey."]

כִּרְכָּרוֹת f. *dromedaries* or swift camels [Isa. 66:20], (compare Herod. iii. 103, αἱ γάρ σφι κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχύτητά εἰσι), so called from their *leaping* or *bounding* [*jolting*] motion; (root כָּרַר, Piel כִּרְכֵּר to dance), their pace being sometimes quickened by musical instruments [?]. See Boch Hieroz. t. i. p. 90; Schult. Animadvers.; and my Comment. on Isa. loc. cit.

כָּרַם an unused root. Arab. كَرُمَ *to be noble, of a generous nature,* used not only of persons, but also of other objects: كَرْمٌ good and fertile ground; مَكْرَمَةٌ land producing fine plants. Hence—

כֶּרֶם m. (twice fem. [properly only once, and it only occurs *once* in the two verses referred to], Isa. 27:2, 3) with suff. כַּרְמִי pl. כְּרָמִים, כַּרְמֵי.—(1) *a field set with plants of nobler quality,* cultivated as a garden or orchard. כֶּרֶם זַיִת an olive yard, Jud. 15:5. דֶּרֶךְ כְּרָמִים a way which leads to gardens and orchards, i. e. to a cultivated country inhabited by men, as opp. to the desert, Job 24:18.

(2) Specially *a vineyard,* Ex. 22:4; Deut. 20:6; 28:30, and so frequently; fully כֶּרֶם חֶמֶר a garden of

wine [but the reading is כַּרְמֵי חֶמֶר], Am. 5:11. *A vineyard* is also sometimes used in the prophets as an image of the people of Israel, Isa. 3:14; 5:1, seq.; 27:2, Jer. 12:10, compare Matt. 20:1, seq.; 21:28; Luke 20:9. (Arab. كَرْم id.) Hence the denominative—

כֹּרֵם m. (like בֹּקֵר from בָּקָר) *a vinedresser*, Joel 1:11; Isa. 61:5.

כַּרְמִי ("a vinedresser"), [*Carmi*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Ex. 6:14.—(2) Jos. 7:1. From No. 1 is derived the patronymic which is spelled the same (for כַּרְמִיִּ), Num. 26:6.

כַּרְמִיל m. *crimson, crimson colour*, prepared from insects which inhabited in vast numbers a kind of ilex (*coccus ilicis*, Linn.); also *cloth of a crimson colour;* in the later Hebrew, i. q. שָׁנִי, which see; in the more ancient, תולעת 2 Ch. 2:6, 13; 3:14. The Hebrews adopted this word from the Persians; it is from the Pers. كرم *kerm;* Sanscr. *krimi*, a worm; and آل bright red; compare Armen. *karmir;* Arab. قرمز *coccus*, worm, قرمزل *coccus;* Germ. cramoisi, carmesin [Engl. crimson]. In like manner from *vermiculus* is derived the French *vermeil* [English vermillion.]

כַּרְמֶל (from the noun כֶּרֶם with the addition of the termination *el*, which appears to me to have a diminutive force; see p. CCCXXI, A.) m.

(1) *a garden, a place cultivated as a garden, planted with fruit trees, herbs, corn*, etc. (Kimchi, מקום אילנות פירות ושדות תבואה), sometimes used in opposition to a desert, sometimes to a forest; Isaiah 29:17, "Lebanon is changed into a garden, and the garden shall be a forest;" Isa. 32:15, 16; Jer. 2:7, "I brought you forth אֶל־אֶרֶץ הַכַּרְמֶל into a land like a garden, that ye might eat the fruit thereof," Isai. 10:18; 16:10; Jer. 48:33; 2 Ch. 26:10; with suff. כַּרְמִלּוֹ 2 Ki. 19:23; used of Lebanon, יַעַר כַּרְמִלּוֹ "its forest like a garden," that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote *garden fruits*, as being *earlier* and of finer quality; just as we cultivate the better and earlier species of fruits and legumes in gardens, and prefer such to those of the fields. Thus I understand גֶּרֶשׂ כַּרְמֶל Lev. 2:14, i.e. *grits, corns, polenta, early grain;* and thus by an ellipsis of a common word, כַּרְמֶל Levit. 23:14; 2 Ki. 4:42. In both the passages in Leviticus כ׳ כַּרְמֶל are offered on the altar with bread of the first fruits, with which it is also joined, 2 Ki. loc. cit.; and perhaps we may understand *groats, polenta* (ἄλφιτα), made from the fresh and early grain by rubbing out and skinning (frische Weizen- und Gerstengrütze), for which, as an offering to God, they would take the best and earliest of that grown in the gardens. The interpretation given by Hebrew writers is thus not absurd, but opens the way to the truth, שבלת רכה ולחה *a fresh and tender ear* of corn (not a green ear).

(3) [*Carmel*], pr. n.—(*a*) of a very fertile promontory, situated on the Mediterranean sea, on the southern border of the tribe of Asher: it commonly has the art. הַכַּרְמֶל Am. 1:2; 9:3; Jer. 4:26; Cant. 7:6; fully הַר הַכַּרְמֶל (the mountain of the garden), 1 Ki. 18:19, 20; without the art. Isa. 33:9; Nah. 1:4; Josh. 19:26. Cant. loc. cit. רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל "thy head (is) like Carmel;" i. e. adorned with hair, as that mountain is with trees. Comp. Relandi Palæstina, page 327.—(*b*) of a town amongst the mountains to the west of the Dead Sea, where there is now *el Kirmel* [كرمل *Kurmul.* Robinson], a chalky mountain, Josh. 15:55; 1 Sa. 15:12; 25:5. See Relandi Palæstina, p. 695; Seetzen in v. Zach's Monatlicher Correspondenz, t. 17, page 134.

The Gentile noun is כַּרְמְלִי 1 Sa. 30:5; 2 Sa. 23:35; fem. ־ית 1 Sa. 27:3.

כְּרָן [*Cheran*], pr. n. m. Gen. 36:26. (Arabic كران i. q. כִּנּוֹר a harp.)

כָּרְסֵא Chald. *a throne, tribunal*, i. q. Heb. כִּסֵּא (the double *s* being changed into *rs*, see the letter ר), Dan. 5:20; with suff. כָּרְסְיֵהּ Dan. 7:9; pl. כָּרְסָוָן ibid.

כִּרְסֵם quadril. derived from Piel of the verb כִּסֵּם, which see, for כִּסֵּם (see כָּרְסֵא, and under the letter ר), TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, Psa. 80:14. (Arabic كرسم to cut off, to corrode, to depasture, to gnaw, to devour; Chald. קַרְסֵם to devour, depasture, as a locust.)

כָּרַע TO BEND, TO BOW, used intrans. of the knee, sich beugen (vom Knie). (A kindred root is כָּנַע, which see. [" Samar. ࠊࠓࠏ to lie down."] Just as from כנע is κνήμη leg, so from כרע is כֶּרַע *crus*, leg. In Arabic there are only traces found of the original signification; as to drink stooping, prop. to bow oneself to drink. With the letters transposed, ركع to be bowed down through age, or while at prayer.) Hence Isa. 45:23, תִּכְרַע כָּל־בֶּרֶךְ "every knee shall bow." Hence used of a man, כָּרַע עַל בִּרְכָּיִם *to bow*

upon one's knees, Jud. 7:5, 6, 1 Ki. 8:54; 2 Ki. 1:13; Ezr. 9:5.—*To bend one's knees*, or *to fall upon one's knees*, is also used of those—(*a*) who do reverence to a king, or worship God, in which sense it is joined with הִשְׁתַּחֲוָה, Ps. 95:6. Followed by לְ of pers. Est. 3:2, 5; Isa. 45:23; לִפְנֵי Psa. 22:30; 72:9.—(*b*) those who sink down for want of strength, when it is commonly followed by נָפַל. Job 4:4, בִּרְכַּיִם כֹּרְעוֹת "falling (failing, or bowing) knees." Psal. 20:9, כָּרְעוּ וְנָפָלוּ "they are bowed down and fall." 2 Ki. 9:24, "he sank down in his chariot." Isa. 10:4; 46:1, 2; 65:12; Jud. 5:27.—(*c*) those who are about to lie down on the ground, Gen. 49:9, כָּרַע רָבַץ "he stooped, and lay down." Num. 24:9.—(*d*) used of parturient women (from the custom still existing in Æthiopia, where women bring forth kneeling, see Ludolfi Hist. Æthiop. i. 15), 1 Sam. 4:19; also used of a hind, Job 39:3.—Rarely used of those who bow down with the whole person (comp. Arab.). 2 Ch. 7:3, וַיִּכְרְעוּ אַפַּיִם אַרְצָה "and they bowed themselves with their faces to the ground." Hence כָּרַע עַל אִשָּׁה *compressit feminam*, Job 31:10; compare *incurvare*, Martial. xi. 44; *inclinare*, Juvenal. ix. 26; x. 224.

HIPHIL—(1) *to cause to bow down, to prostrate*, enemies, Ps. 17:13; 18:40; 78:31.

(2) *to depress*, i. e. *to afflict*, any one, Jud. 11:35. Hence—

כְּרָעַיִם dual fem. *both legs*, from the knee to the ancle, which are bent in bowing down (Unter-Schenkel, das Wadenbein, vom Knie abwärts), Exod. 12:9; Lev. 1:13; 8:21; 9:14; Amos 3:12; used of the legs by which a locust leaps (Arab. كُرَاعٌ), Lev. 11:21.

כַּרְפַּס *fine, white linen*, or *cotton cloth*, Est. 1:6; Arab. كِرْفِسٌ, Pers. كرباس, Gr. κάρπασος, Lat. *carbasus*, a species of fine linen, or flax, which is mentioned by classic writers as being produced in the East and in India, Sanscr. *karpâsa*, cotton; see Celsii Hierobot. t. ii. page 157.

כָּרַר a root not used in Kal.—(1) prop. TO GO, OT MOVE IN A CIRCLE, compare the kindred but softer roots גָּלַל and חוּל. Hence כַּר prop. a round vessel, i. q. גֻּלָּה, גֹּל.

(2) *to dance* (comp. חוּל No. 1; Gr. with a prefixed sibilant, σκαίρω), *to exult, to leap* (see כַּר a lamb, so called from its leaping); also, *to run*, whence כַּר No. 2, a camel's saddle (comp. *curro, currus, carrus, carrum*; Engl. *to carry*).

PIEL כִּרְכֵּר *to dance*, 2 Sam. 6:14, 16, i. q. רִקֵּד in the parallel place, 1 Chron. 15:29. Hence כִּרְכָּרוֹת dromedaries, from their bounding motion.

From כִּרְכֵּר in the first signification of *going round*, is derived the secondary triliteral כָּרַךְ to surround, and the noun כִּכָּר for כִּרְכָּר a circle, a circuit.

כָּרַשׁ an unused root, *to bend, to bow oneself*, i. q. the kindred קָרַס. Hence—

כָּרֵשׂ *the belly*, so called from its being curved, convex; like the Germ. Bauch, from the verb beugen, and Hebr. גָּחוֹן from the root גָּחַן, Jerem. 51:34; (Aram. ܟܪܣܐ, ܟܪܣܐ, כְּרֵיסָא i. q. בֶּטֶן; Arabic كَرِشٌ the ventricle of ruminating animals, كَرْشَاءُ a woman with a large belly.)

כּוֹרֶשׁ pr. n. *Cyrus*, king of Persia, Ezr. 1:1, 7, 8; Isa. 44:28; 45:1; 2 Chron. 36:22, 23; Dan. 1:21; 6:29; 10:1. The Greeks have remarked that the Persians called *the sun* by this name (see Ctesias ap. Plut. Artax. Opp. t. i. p. 1012, Etym. M. Κῦρος, κοῦρος, ἥλιος), and rightly so; for it is the Zend. *khoro, hur, ahurô*; Pers. خور, هور (compare Sanscr. *sûrg. sûri*, and the word most frequently used, *sûrja*); ־ֶשׁ is a termination added, as in דָּרְיָוֶשׁ. — As to the opinion lately brought forward by U. Möller (De Authentia Oraculorum Esaiæ, Havniæ, 1825, p. 209, sq.), that the name כֹּרֶשׁ in Isaiah does not signify the king Cyrus, but the people of Israel (i. q. כֹּשֶׁר uprightness), it is needless to do more than mention it.

כַּרְשְׁנָא [*Carshena*] pr. n. of a prince in the court of Xerxes, Esth. 1:14; Pers. كارشن spoiling of war. [Benfey proposes Zend. *keresna*, Sansc. *krishna*, black; see Thes.]

כָּרַת fut. יִכְרֹת—(1) TO CUT, TO CUT OFF, as part of a garment [" comp. Sanscr. *Krit*."] 1 Sa. 24:5, 12; the branch of a tree, Num. 13:23, 24; præputium, Exod. 4:25; the head, 1 Sam. 17:51; 5:4; *to cut down* trees, Deut. 19:5; Isa. 14:8; 44:14; Jerem. 10:3; 22:7; 46:23 (whence כֹּרְתֵי הָעֵצִים woodcutters, 2 Chron. 2:9); images of false gods, Exod. 34:13; Jud. 6:25, 26, 30; כָּרוּת Levit. 22:24; more fully כְּרוּת שָׁפְכָה Deut. 23:2, castrated.

(2) *to kill, to destroy* persons, Deut. 20:20; Jer. 11:19. Niph. and Hiph.

(3) specially כָּרַת בְּרִית; Gr. ὅρκια τέμνειν, τέμνειν σπονδάς, *to make a covenant*, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8, 18; comp.

Bochart, Hieroz. t. i. lib 2, cap 35; Danzii Interpies, p. 255; also Gr. *σπονδὴ*, libation, league, whence is *spondere*). Commonly construed followed by עִם and אֵת (אִתּ) *with* any one, Gen. 15:18; Ex. 24:8; Deu. 4:23; 5:3; and so frequently; but followed by לְ—(*a*) where the more powerful party prescribes the terms of the covenant to the other. 2 Kings 11:4; poet. Job 31:1, בְּרִית כָּרַתִּי לְעֵינָי "I made a covenant with my eyes," i. e. prescribed these terms to them (compare 2 Sam. 5:3; 1 Chron. 11:3); hence used of Jehovah establishing a covenant with men, 2 Ch. 21:7; Isa. 55:3; 61:8; Jer. 32:40.—(*b*) where the victor concedes the benefit of peace, and a league to the vanquished. Josh. 9:6, עַתָּה כִּרְתוּ לָנוּ בְרִית "now grant a league to us;" verse 7, sq.; 1 Sam. 11:1, 2; Ex. 23:32; 34:12, 15; Deut. 7:2.—(*c*) where any thing is *vowed* to God. Ezr. 10:3, וְעַתָּה נִכְרָת־בְּרִית לֵאלֹהֵינוּ לְהוֹצִיא כָל־נָשִׁים "now then let us vow to our God to put away all the wives;" hence כָּרַת דָּבָר to vow, to promise any thing, Hag. 2:5. In all these phrases בְּרִית may also be omitted. 1 Sam. 11:2; 20:16; 22:8; 2 Ch. 7:18; Isa. 57:8, וַתִּכְרָת־לָךְ מֵהֶם "and thou hast joined with thee (some) of them in covenant;" Vulg. *fœdus pepigisti cum eis*. For בְּרִית there once occurs the syn. אֲמָנָה Neh. 10:1.

Niph.—(1) *to be cut down*, as a tree, Job 14:7; Isa. 55:13. Figuratively *to be cut off* from one's country, i. e. *to be driven into exile*, *to be expelled*, Zec. 14:2.

(2) *to be extirpated*, *destroyed*, used of persons, Gen. 9:11; Psa. 37:9; Prov. 2:22; 10:31, and so often Thus, in the customary expression of the Mosaic law, נִכְרְתָה הַנֶּפֶשׁ הַהִיא מֵעַמֶּיהָ "that soul (that person) shall be cut off from his people," Gen. 17:14; Levit. 7:20, 21; עַמָּם, מִקֶּרֶב עַמּוֹ Levit. 17:4, 9; 18:29; 20:18; Num. 15:30; מִיִּשְׂרָאֵל Exod. 12:15; Num. 19:13; מִתּוֹךְ הַקָּהָל Num. 19:20; מֵעֲדַת יִשְׂרָאֵל Exod. 12:19; and simpl. נִכְרְתָה הַנֶּפֶשׁ הַהִיא Levit. 17:14; 20:17. By this phrase is meant the punishment *of death* in general, without any definition of the manner (never the punishment of *exile*, as is supposed by J. D. Michaëlis, on the Mosaic Law, v. § 237), Ex. 31:14; compare Ex. 35:2; and Num. 15:32. [In some of the passages it appears only to signify severed from the congregation of the Lord.] Hence—

(3) *to perish*, *to fail*, i. q. אָבַד. 1 Kings 2:4, לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל "there shall not fail thee (perish unto thee) a man from off the throne of Israel;" 1 Ki. 8:25; 9:5; Isa. 48:19; Jer. 33:17, 18; 35:19; used of a country (people) perishing through famine, Gen. 41:36; of a name Ruth 4:10; of hope, Prov. 23:18; 24:14; of fidelity, Jer. 7:28; Josh. 9:23, לֹא־יִכָּרֵת מִכֶּם עֶבֶד "there shall not fail (i. e. cease) from you a slave;" i. e. ye shall be slaves for ever. 2 Sam. 3:29.

(4) *to be cut off*, i. e. divided; used of the waters of Jordan, Josh. 3:13; 4:7; compare כְּרִיתוּת divorce.

(5) *to be consumed* as food, Num. 11:33.

Pual כֹּרַת and כֹּרַת *to be cut off*, or *down*, Jud. 6:28. Eze. 16:4.

Hiphil—(1) i. q. Kal No. 2, *to kill*, *destroy* men, Lev. 17:10; nations, Josh. 23:4; Zeph. 3:6; Eze. 25:7; instruments of idolatry, Lev. 26:30.

(2) *to separate*, *to remove*, *to withdraw*. 1 Sa 20:15, וְלֹא־תַכְרִית אֶת־חַסְדְּךָ מֵעִם בֵּיתִי "that thou withdraw not thy mercy from my house."

Hophal הָכְרַת *to be cut off* from something, followed by מִן Joel 1:9.

The derived nouns immediately follow, except כְּרִיתֻת, בְּרִית.

כְּרֻתוֹת f. pl. *hewn beams*, 1 Ki. 6:36; 7:12.

כְּרֵתִי m.—(1) *a Cherethite*, *an executioner* (see the root כָּרַת No. 1, 1 Sa. 5:4), only found in the phrase הַכְּרֵתִי וְהַפְּלֵתִי 2 Sa. 8:18; 15:18; 20:7, 23 (collect.) *executioners* and *runners*, a name borne by the guards of king David, whose office it was both to inflict capital punishments, and to convey the king's mandates as quickly as possible to those who held places of government (compare אִגֶּרֶת, טַבָּח, כָּרִי). See 1 Ki. 2:25, 34, 36; comp. Dan. 2:14.

(2) [*Cherethites*], a Gentile name, i. q. Philistine, especially used of the inhabitants of the southern part of Philistia, 1 Sa. 30:14; Eze. 25:16; Zeph. 2:5. LXX. and the Syr. render it *Cretans*, whence by a comparison with the passages, Am. 9:7; Jer. 47:4; Deu. 2:23, it is not amiss to conjecture that the Philistines had their origin from *Crete*, and that כַּפְתֹּר signifies that island; see that word. Others suppose כְּרֵתִי to be so called from כָּרַת to be expelled from one's country (Zec. 14:2), so that it would be the same as Ἀλλόφυλος, by which word פְּלִשְׁתִּי is rendered by the LXX. [in some parts of the O. T.]

כֶּשֶׂב [pl. כְּשָׂבִים] m. and **כִּשְׂבָּה** f. by a transposition of letters, i. q. כֶּבֶשׂ, כִּבְשָׂה (which see), *a lamb*, Gen. 30:32, 33, 35; Lev. 3:7; 5:6.

כָּשַׂד an unused root. Arab. كشد to cut in, كَشْد gain.

כֶּשֶׂד [*Chesed*], pr. n. of a son of Nahor, the brother of Abraham, Gen. 22:22. He is perhaps mentioned in this place, so that the origin of the

Chaldeans (כַּשְׂדִּים) may be derived from him. Compare אַרְפַּכְשַׁד. [The Chaldeans are mentioned in Gen. 11, so that they could not be derived from this son of Nahor.]

כַּשְׂדִּים Gentile noun, pl.—(1) *the Chaldeans*, i. e. the inhabitants of Babylonia, often also called יֹשְׁבֵי בָבֶל, Isa. 43:14; 48:14, 20; Jer. 21:9; 32:4, 24, 25, 28, 29; Ezekiel 23:14, 23; Hab. 1:6—11; poet. בַּת כַּשְׂדִּים Isa. 47:1. Their country is called אֶרֶץ כַּשְׂדִּים *Chaldæa*, Jer. 24:5; 25:12; Ezekiel 12:13; Isa. 23:13; and ellipt. כַּשְׂדִּים f. (as in Latin *Bruttii*, *Samnites*, for their country), Jer. 50:10; 51:24, 35. כַּשְׂדִּימָה into Chaldæa, Ezekiel 16:29; 23:16. In a wider sense, the name of Chaldæa also comprehended Mesopotamia, which was inhabited in part by the Chaldeans, Eze. 1:3; 11:24; hence אוּר כַּשְׂדִּים Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia. As to the Chaldeans being said to enter Palestine in their irruptions from the north (and not from the east) through Syria (Jer. 1:14; 4:6; 6:1.—39:5; 52:9; Ezek. 26:7), it need not surprise any one; for they had to go round the desert of Arabia (بدية الشام), and no other way was passable. Further, as to the ancient abodes of the Chaldeans (which appear to have been in Assyria), and on the mode of reconciling the accounts of sacred and profane writers, see what I have stated more at large in Comment. on Isaiah, 23:13; and in Ersch and Gruber's Encycl. vol. 16, v. *Chaldäer;* the arguments do not appear to me to be impugned by what has been advanced by Olshausen, Emendationen zum A. T. p. 41, seq. As to the form Χαλδαῖος, *Chaldæus*, perhaps both this and the Heb. כַּשְׂדִּי may be formed from a more ancient form כרדי which is still preserved in the name the *Curds*. [But see also Forster's Arabia.]

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4; as in profane writers, Diod. Sic. ii. 24; Juv. Sat. vi. 553; compare Comment. on Isaiah, ii. p. 349, seq.

כַּשְׂדָּי emph. כַּשְׂדָּאָה pl. כַּשְׂדָּאִין emph. כַּשְׂדָּיֵא Ch. —(1) *a Chaldæan*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

כָּשָׂה ἅπαξ λεγόμ. Deu. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Compare Arabic كشى Conj. I. and V. to be filled with food (Kamûs, p. 31).

כַּשִּׁיל m *an axe, a hatchet*, so called from cutting down (כָּשַׁל), Ps. 74:6. (Chald. id. Jer. 46:22 Targ.)

כָּשַׁל (once fut. יִכְשׁוֹל Prov. 4:16 כתיב, elsewhere fut. Niph. is used), TO WAVER, TO TOTTER, TO STAGGER. This verb differs from the synonyms כָּרַע and כָּנַע, in that this properly signifies *to totter in the ancles* (mit den Knöcheln umknicken), which the Romans sometimes, but very rarely, called by a peculiar word (see Festus h. v. and Doederlein, Lat. Synon. iii. 62), *talipedare;* (kindred to this is the word قزل to totter, pr. in the ancles, to waddle, from the quadriliteral קַרְסֹל an ancle, which see). The other synonyms properly signify *tottering* and *shaking of the knees* (just as מוּט, נוּט, נוּעַ, signify the quivering or trembling of the whole body); they alike imply want of strength. —However, in the common use of language, this primary idea is often neglected; hence כָּשַׁל means—

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2, הֵמָּה כָּשְׁלוּ וְנָפָלוּ "they tottered and fell." Isa. 31:3; 59:14; Hos. 14:2; Jer. 50:32; also used of inanimate things, Isa. 3:8; Psalm 109:24, בִּרְכַּי כָּשְׁלוּ מִצּוֹם "my knees totter through fasting;" compare Isaiah 35:3; Neh. 4:4. Part. כּוֹשֵׁל *tired out, wearied*, Psalm 105:37; Isa. 5:27.

(2) *to stumble*. Followed by בְּ of the thing against which one stumbles, Lev. 26:37; Nah. 3:3.

NIPHAL נִכְשַׁל fut. יִכָּשֵׁל i. q. Kal *to totter, to sink down*, 1 Sam. 2:4; Prov. 4:12; Jer. 31:9; Daniel 11:19, 33. Metaph. *to be made wretched*, Ezek. 33:12.

PIEL, Eze. 36:14 כתיב and—

HIPHIL—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause* some one *to stumble and fail*, Pro. 4:16; 2 Chron. 25:8; 28:23. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

HOPHAL, *to be made to stumble*, Jer. 18:23.

Derived nouns, כַּשִּׁיל, מִכְשׁוֹל, מַכְשֵׁלָה and—

כִּשָּׁלוֹן m. *a fall*, Prov. 16:18.

כָּשַׁף unused in Kal. Syr. Ethpael, TO PRAY, TO OFFER PRAYERS OR WORSHIP, e. g. Acts 4:32; 13:1 (for Gr. λειτουργεῖν), Phil. 1:4 (for Gr. δέησιν ποιεῖν). Like many Syriac words relating to worship (e. g. כְּמָרִים, בַּעַל, סָגַר, קָסַם, which see); this also in Hebrew is restricted to the worship of idols, and means—

PIEL כִּשֵּׁף *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. מְכַשֵּׁף, *an enchanter, a magician*, Ex. 7:11; Deu. 18:10; Dan 2:2; Mal. 3:5. Fem. מְכַשֵּׁפָה Exod. 22:17. LXX

φαρμακός, φαρμακεύεσθαι. Vulg. *maleficus*, *maleficis artibus inservire*.

Hence pr. n. אַכְשָׁף, and the words which immediately follow.

כֶּשֶׁף only found in pl. כְּשָׁפִים *incantations, sorceries*, 2 Ki. 9:22; Mic. 5:11; Nah. 3:4; Isa. 47:12; and—

כַּשָּׁף *an enchanter*, Jer. 27:9.

כָּשֵׁר fut. יִכְשַׁר—(1) TO BE RIGHT, like the cognate roots יָשַׁר, אָשַׁר; followed by לִפְנֵי Est. 8:5, וְכָשֵׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ "and (if) it be right before the king," i. e. if it please the king. (Ch. id.)

(2) *to prosper, to succeed;* hence used of a seed, *to sprout* (Syr. id.), Ecc. 11:6.

HIPHIL, *to cause to prosper*, Ecc. 10:10.

Hence כּוֹשָׁרָה, כִּישׁוֹר, and—

כִּשְׁרוֹן m. Syr. ܟܘܫܪܐ—(1) *success, prosperity*, Ecc. 2:21; 4:4. See כּוֹשָׁרָה.

(2) *emolument, profit*, Ecc. 5:10.

כָּתַב fut. יִכְתֹּב TO WRITE. (Arab., Syr., Ch. id. ["Æth. ክታብ: book, letter"].) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by עַל Deut. 6:9; 11:20; אֶל Jer. 36:2; Eze. 2:10, and בְּ Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, יִכְתֹּב יָדוֹ לַיהוָה pr. "he fills his hand with letters (er beschreibt seine Hand) in honour of Jehovah;" compare Ex. 32:15; Eze. 2:10. כָּתַב סֵפֶר אֶל־פ׳ to write a letter to any one, 2 Sam. 11:14; followed by עַל of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, *to prescribe, to direct in writing*, 2 Ki. 22:13; Ps. 40:8; also followed by אֶל Est. 9:23, and לְ Prov. 22:20; Hos. 8:12; Ezr. 4:7, כָּתוּב אֲרָמִית "written in Aramæan letters." Specially it is—(*a*) *to write down, to put in writing* (aufschreiben), Num. 33:2; Jud. 8:14.—(*b*) *to describe*, Jos. 18:4, 6, 8.—(*c*) *to inscribe*, to put down in a list, men, citizens, or soldiers, Ps. 87:6, יְהוָה יִסְפֹּר בִּכְתוֹב עַמִּים "Jehovah will count as he writes down the peoples;" Isa. 4:3, כָּל־הַכָּתוּב לַחַיִּים "whosoever is written down for life;" compare Jer. 22:30; Ps. 69:29.—(*d*) *to write a sentence*, i. e. *to decree*, Isa. 65:6; Job 13:26. (Arab. كتب followed by على to decree concerning any one; كتاب the sentence of a judge.)

NIPHAL, pass. *to be written, written down*, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PIEL i. q. Kal let. *d*, Isa. 10:1

Hence מִכְתָּב and the words immediately following.

כְּתָב m. (with kametz impure) i. q. Syr. ܟܬܳܒܳܐ Arab. كِتَابٌ a word used in the later Hebrew for the more ancient סֵפֶר.—(1) *something written, a writing*, Esth. 3:14; 8:8; 2 Ch. 2:10, וַיֹּאמֶר בִּכְתָב "and he said in writing," i. e. by letters: used of *the kind of writing*, or of the form of letters, Ezr. 4:7; of a transcript, Est. 4:8.

(2) *a book*, Dan. 10:21; specially *a list, a register*, Eze. 13:9; Ezr. 2:62; Neh. 7:64.

כְּתָב m. Chald. id.—(1) *something written, a writing*, Dan. 5:8, 15, 16, 24.

(2) Specially *a mandate, a precept*, Ezr. 6:18; 7:22, דִּי לָא כְתָב "without prescription," i. e. at will, as much as is wanted.

כְּתַב fut. יִכְתֻּב Ch. *to write*, Dan. 5:5; 6:26; 7:1.

כְּתֹבֶת fem. *writing*, [*mark*], Levit. 19:28; see קַעֲקַע.

כִּתִּים and **כִּתִּיִּים** Gent. n.; plur. *Kittim*, or *Chittim*, i. e.—(1) *Citienses* or *Cyprians*, so called from a celebrated Phœnician colony [but see Gen. 10:4, the descendants of Japheth] in the island of Cyprus, Κίτιον, Κίττιον, Gen. 10:4; Isaiah 23:1, 12; Eze. 27:6. The singular is never found in the Old Test., but it occurs in a bilinguar inscription discovered at Athens (on which I have remarked more at length in Boeckii Corpus Inscrippt. Gr. vol. i. p. 523 [See also Gesenii Monumm. Phœn. p. 118—120, and tab. 10]), where the pr. n. of a man of Citium, buried at Athens, is written in Greek, Νουμήνιος Κιτιεύς, in Phœnician letters בן חדש...אשכתי i. e. בֶּן־חֹדֶשׁ...אִישׁ כִּתִּי (son of the new moon—a Citian man).

(2) In a wider signification the name comprehended *the islands and coasts of the Mediterranean sea* in general, *especially the Northern, Greece, and the islands and shores of the Ægean sea;* (in the same manner as אִיִּים, which is of yet wider extent); Nu. 24:24; Jer. 2:10; Dan. 11:30 (compare Livy xiv. 29), in which sense Perseus, 1 Macc. 8:5, is called Κιττιέων βασιλεύς, and Alexander the Great, ib. 1:1, is said to have come, ἐκ τῆς γῆς Χεττιείμ, compare Dan. loc. cit. The truth, with regard to this twofold signification, was seen by Josephus (Ant. i. 6, § 1, Χέθιμος δὲ Χέθιμα τὴν νῆσον ἔσχεν· Κύπρος αὕτη νῦν καλεῖται. καὶ ἀπ' αὐτῆς νῆσοί τε πᾶσαι, καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χεθὶμ ὑπὸ Ἑβραίων ὀνομάζεται, μάρτυς δε μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πολέων ἰσχύσασα τὴν προσηγορίαν φυλάξαι. Κίτιος γὰρ ὑπὸ τῶν ἐξελληνι-

πάντων αὐτὴν καλεῖται), and by Epiphanius, a bishop of Cyprus, born in Palestine, and not unacquainted with Hebrew (Adv. Hær. 30 § 25), *παντὶ δὲ δῆλόν ἐστι, ὅτι Κίτιον ἡ Κυπρίων νῆσος καλεῖται· Κίτιοι γὰρ Κύπριοι καὶ Ῥόδιοι*. The Vulg. translates it by *Italia*, apparently because of the passage in Dan. loc. cit. More may be found as to this in Bochart, Phaleg. p. 137; Michaëlis Spicileg. t. i. p. 103, seq.; Supplemm. p. 1377, seq.; and my Comment. on Isa. 23:1.

כָּתִית m. *beaten oil*, Exod. 27:20; 29:40; Lev. 24:2, i. e. according to R. Salomon, such as flowed from the olives when beaten in a mortar, without their being put into the press; and this was regarded as the purest and best. Root כָּתַת.

כָּתַל an unused root; Arab. كتل *to press into one;* whence كُتْلَةٌ a compact mass of clay. Hence—

כֹּתֶל m. [with suff. כָּתְלֵנוּ], *a wall*, perhaps as made of compacted clay, Cant. 2:9.

כְּתַל Chald. id. Dan. 5:5; plur. כֻּתְלַיָּא (like גְּבַר, גֻּבְרַיָּא), Ezr. 5:8.

כִּתְלִישׁ (prob. contr. from כֹּתֶל=כְּתַל and אִישׁ), [*Kithlish*], pr. n. of a town in the tribe of Judah, Josh. 15:40.

כָּתַם unused in Kal.—(I) i. q. كتم TO HIDE AWAY, TO LAY UP; see כֶּתֶם.

(II) *to be soiled, stained;* Syriac Pael ܟܰܬܶܡ to stain. Ethp. to be soiled, filthy, stained; see Niph.

(III) i. q. כָּתַב, by a change of the letters מ and ב; see מִכְתָּם. [The arrangement of this root in its meanings must be regarded as *very doubtful*, see Thes.]

NIPHAL, pass. of No. II, *to be stained, filthy* [in Thes. *to be written*], Jer. 2:22. From No. I. is—

כֶּתֶם m. a poetical word, *gold;* prop. *that which is hidden away* in treasuries, *that which is precious* (comp. סָגוּר and סְגֹר); Job 28:16, 19; 31:24; Pro. 25:12; Dan. 10:5; Cant. 5:11. Used of golden ornaments, Ps. 45:10. Abulwalid understands it to be pearls.

כָּתַן an unused root, perhaps i. q. כָּתַם No. I, and Æthiopic ከደነ: *to cover, to cover over*, ተከደነ: *to clothe oneself*, ከደን: a tunic, a vest. Hence—

כְּתֹנֶת (only in absol. state) and כֻּתֹּנֶת (rarely absol. Exod. 28:39, commonly in const. state); with suff. כֻּתָּנְתִּי Gr. *χιτών*, *a tunic*, an inner garment next the skin (Levit. 16:4); also worn by women (Cant. 5:3; 2 Sam. 13:18); generally with sleeves, coming down to the knees, rarely to the ancles (see פַּסִּים). (The etymology is uncertain. Arab. كَتَّان, Chald. כִּיתָן, כִּתָּן, כְּתָן; Syr. ܟܬܳܢܳܐ is *flax, linen;* compare قُطُن, قُطْن *cotton, cotton cloth*, Germ. Cotton, Cattun, and this may be a garment so called from the material. To the same effect Bohlen has lately compared Sanscr. *katam*, something woven, linen. It may be more easy to derive כְּתֹנֶת from the idea of covering, and clothing; see the root כָּתַן.) Plur. כֻּתֳּנוֹת Exod. 28:40; 29:8; 40:14; and כָּתְנוֹת Ex. 39:27; const. כָּתְנוֹת Gen. 3:21; Ex. 39:27; with suff. כָּתְנֹתָם Lev. 10:5.

כָּתֵף [Derived in Thes. from the unused root כָּתַף], const. כֶּתֶף f.—(1) THE SHOULDER; as to the difference of this from שְׁכֶם, see that word. (Arab. كَتِف, كَتِفَةٌ id.; whence is formed the denominative verb كَتَفَ to wound in the shoulder, etc.) *On the shoulder* (עַל כָּתֵף Isa. 46:7; 49:22; בַּכָּתֵף Nu. 7:9) burdens are spoken of as being carried (also by beasts, Isa. 30:6); whence metaph. Neh. 9:29, וַיִּתְּנוּ כָתֵף סוֹרֶרֶת "and they gave a revolting shoulder," i. e. refused to bear that which was appointed; prop. refused to carry; compare Zec. 7:11. בֵּין כְּתֵפָיו between the shoulders, i. e. upon the back, 1 Sa. 17:6.

(2) Applied to inanimate things, as *the side* of a building, 1 Ki. 6:8; 7:39; of the sea, Num. 34:11; of a city and country, Josh. 15:8, 10, 11; 18:12, seq. Hence poetically Deut. 33:12, "(Benjamin) shall dwell between his shoulders (Jehovah's)," i. e. between the mountains sacred to him, Zion and Moriah. Isa. 11:14, "they shall fly upon the shoulder of the Philistine;" they shall attack their borders, an image taken from birds of prey.

Plur. כְּתֵפוֹת, const. כִּתְפוֹת, with suff. כְּתֵפָיו (both fem.).—(1) *the shoulder pieces* of the high priest's dress (אֵפוֹד), Ex. 28:7, 12; 39:4, 7, 18, 20.

(2) *the sides* of a gate, i. e. spaces at each side of a gate, Eze. 41:2, 26.

(3) *bearings* of an axle, 1 Ki. 7:30, 34.

כָּתַר unused in Kal; prop. TO SURROUND, i. q. עָטַר, see a long series of connected roots under the word אָזַר.

PIEL—(1) *to surround, to environ*, in a hostile sense, Jud. 20:43; Ps. 22:13.

(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חוּל No. 7, and יָחַל Job 36:2.

Hiphil—(1) i. q. Piel No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by בְּ.

(2) *to put on as a crown, to crown oneself with anything* (see כֶּתֶר). Prov. 14:18, עֲרוּמִים יַכְתִּרוּ דָעַת "the prudent are crowned with knowledge."

Hence כֹּתֶרֶת, and—

כֶּתֶר m. *the diadem* of a Persian king, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. κίταρις, κίδαρις, Curt. iii. 3.

כֹּתֶרֶת plur. כֹּתָרוֹת f. *a capital*, the head of a column, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

כָּתַשׁ TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. כָּתַת; Germ. quetſchen. Prov. 27:22. Syr. to strike, to fight.

Derivative, מַכְתֵּשׁ a mortar.

כָּתַת fut. יַכֹּת—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio, percutio;* kindred root כָּדַר to hammer.)

(2) *to beat in pieces, to break*, e. g. a vessel, Isa. 30:14. Part. pass. כָּתוּת *crushed*, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) *to break down*, i. e. to rout an enemy, Psal. 89:24.

Piel כִּתַּת i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, *to break down* the earth, i. e. to lay it waste, Zec. 11:6.

Pual pass. *to beat* or *dash selves upon.* 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

Hiphil fut. יַכְּתוּ *to rout* (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

Hophal, fut. יֻכַּת *to be beaten to pieces*, used of the images of idols, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence מְכִתָּה, כָּתִית.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לָמֶד) has the same meaning as מַלְמָד an ox goad, the form of which this letter has on the Phœnician monuments; thus, ԼՀ, ∠.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(*a*) with נ, e. g. לָחַץ and נָחַץ to burn, נְדָנָה Chald. לְדָן, לְדָנָא a sheath, נִשְׁכָּה and לִשְׁכָּה a chamber, a cell: נְתַן, Syr. ܝܗܒ to give; in all these examples *n* appears to be the primitive sound; and on the other hand, ψαλτήριον, Chald. פְּסַנְתֵּרִין, צֶלֶם, Arab. صنم etc. where *n* has sprung from *l*. Compare ἦνθον, βέντιστος, for ἦλθον, βέλτιστος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(*b*) with ר, commonly in such a manner that ר, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g. שַׁרְשְׁרָה a chain, Chald. and Arab. שַׁלְשְׁלָה, سلسلة, and even אַרְמְנוֹת palaces, by a softer pronunciation, אַלְמְנוֹת Isaiah 13:22; אֲרוּ and אֲלוּ Chald. lo! קֶרֶב Arab. قلب midst (compare λείριον, *lilium*); but on the other hand, elsewhere the exchange is made by *l* being hardened into *r*, e. g. אַלְמָנָה, ارملة, ܐܪܡܠܬܐ a widow, pr. n. סַלְכָה, Arab. صرخت; אלהות Sam. [illegible] godhead; see also the play of words, in לָכִישׁ and רֶכֶשׁ Mic. 1:13.—(*c*) more rarely with ם, as גֻּלְגֹּלֶת, Arab. جمجمة the skull.

(2) sometimes with ד, as אֲזַל Chald. אֲזַל and אָזַד to go away, depart (which see); compare, besides the examples there cited, Ὀδυσσεύς, *Ulysses*, *odor*, and *oleo*, δαήρ, Lat. *levir*, etc.

Quadriliterals are sometimes formed from triliterals—(*a*) by inserting ל after the first radical, as זַלְעָף, זַעַף to glow.—(*b*) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiæ, Greek Gram. § 102; Ramshorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see חַרְגֹּל (hupfeln), כַּרְמֶל (Gärtchen), קַרְסֹל (Knöchel), גִּבְעֹל (Knötchen, cup of a flower).

לְ before monosyllables and barytone dissyllables לָ, as לָרֹב, לָנֶצַח (comp. Lgb. 628), with suff. לִי; לְךָ, לָךְ in pause לָךְ; לוֹ, לָהּ; לָנוּ; לָכֶם, לָכֶן; לָהֶם poet. לָמוֹ, f. לָהֶן, לָהֵן (Arab. لِ, Æth. ለ, Syr. ܠ), a prefixed preposition, abbreviated from אֶל, to which it is, to a considerable extent, synonymous; but with this difference, that אֶל is more frequently used in a proper